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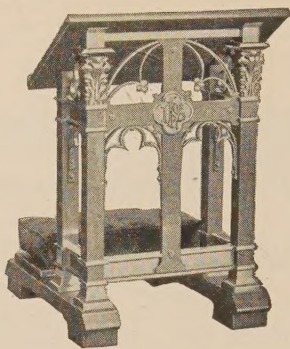
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BISHOP GAILOR'S VISIT TO THE CHURCH GENERAL HOSPITAL, WUCHANG

Dr. Bliss, head of the Men's Department, stands at the extreme right of the picture. Mrs. Bliss stands at Bishop Gailor's right hand. At his left is Dr. Alice B. Brown of the Woman's Department

China Old and New

A Missionary Doctor Sees a Transformation as the Light of Christianity Breaks in an Old Land

By Mary L. James, M.D.

Head of the Woman's Department of the Church General Hospital, Wuchang, China

CHINA is a country with a wonderful past. Though we may accuse her of stagnation, yet at least we must



THE POOR LITTLE MITE HAS LOST HIS LEG BUT NOT HIS APPETITE

admit that she has held together through the long ages and conserved what she has gained, while the ancient empires of Babylon, Egypt, Greece and Rome have, centuries ago, fallen to decay. In the fine arts and in literature, her heritage from the past is almost inexhaustible.

Moreover, the ethical teachings of her sages show a wonderful insight into truth. With all of this, we may ask whether we of the West, with our imperfect interpretation of Christianity, as judged by our so called Christian civilization, have anything to contribute.

But in spite of the ancient riches of China, we find great masses of the population sunk in unpoetic materialism and living on the very verge of starvation. Men labor incessantly as beasts of burden, drawing rickshas or carrying heavy loads, often reduced to life almost emptier of pleasure than that of our average horse or mule. The materialism thus developed, unlike that in America which is resulting from our too complex and prosperous civilization, is due to a life filled so full of toil to gain the mere essentials of existence that the mind and soul have no opportunity to develop.

But, if the life of the men is hard, what is that of the girls and women? Though not universal, we still see on all sides of us grown women with the tiny feet that really would fit into the shoes that are brought home as curios by tourists. If we no longer happen upon children limping around on their heels, the bound toes lifted painfully off the ground, it is because Christianity has opened the eyes of people to the sin of this cruel custom, and inaugurated a campaign that the intelligent on all sides have taken up and are carrying through. Not only were the feet, however, but also the lives of the little girls of ancient China bound, and still are bound, where the light of Christianity has not at least indirectly penetrated.

For instance if too many girl children are born into a family, one or more of them may be sold into slavery by their own father. Many such unfortunates are received as patients in our Christian hospitals. One such little girl, Tsao Yu Tsen, was brought one hot summer's day to the Church General Hospital, Wuchang, by some disgruntled men. They had only recently purchased her and soon afterwards to their utter disgust, had discovered that she could not work. No wonder, for the poor little child had developed tuberculosis of the spine. When the men learned that she could not be cured immediately, they were only too glad to leave her at the hospital but were unwilling, of course, to pay for her board and treatment. To get her off their hands, without expense, they even gave papers relinquishing all further claim to her. Doubtless they thought they were turning her over to the hospital to raise as a slave, but

what did this matter if it gave little Tsao Yu Tsen her freedom and the care she so sorely needed? Since that summer day several years have passed and with them the pain. The spine is somewhat deformed but with care she may look forward to a happy and useful life.

For such as her there is a welfare home, the House of the Merciful Saviour, established in connection with this hospital. Here the halt, the lame and the blind of all ages, if destitute on discharge from the hospital, can find friends waiting to receive them, and to help them to develop mind and hands that they may in turn help themselves.

Sometimes, in China, when the family is very poor, a little girl is not actually sold into slavery, but early betrothed and sent to work in the home of the boy to whom she is later to be married. Such was little Sze Ku, who was brought to the same hospital, one cold winter's day, with both feet hopelessly gangrenous from frost-bite. Doubtless she had lived and worked in one of the mud-floor homes occupied by the poor, and the cold and damp together had produced these terrible results. Though the line of demarcation had already formed far above the ankles and the child was suffering untold agony, the family were unwilling to consent to an operation until nature had performed the amputation. Then they permitted such surgery as was necessary to produce usable stumps. After Sze Ku had recovered, the doctor made her temporary legs from bamboo and plaster of Paris—hollow, so they would be light. With these legs and a pair of crutches she walked around for about a year. Then someone sent a gift to the hospital, which was used to purchase for her real, made-to-order wooden legs, jointed at the knees. With these wonderful appendages, Sze Ku soon learned to walk around even without crutches. Meanwhile, she had grown into a very bright, attractive girl, and had been developing both her mind and fingers in her new home at the House of the Mer-

ciful Saviour. Word of this improvement eventually reached the family who had previously deserted the child and ere long they returned to claim her. There was no law by which the hospital could refuse to give her up, so resort had to be made to other methods. The worker in charge removed the beautiful store legs, and called upon the family to gaze at the poor stumps. Then she remarked casually: "The child, of course, is yours, but the legs belong to the hospital." Sze Ku and her legs are still sojourning at the House of the Merciful Saviour!

Though it would be wrong to give the impression that there are no happy homes in China, the lot of the girls and women in non-Christian families is largely subject to the caprices of their immediate male relatives and the mother-in-law. Not only may girls be bought and sold, but they may be deserted or brutally treated. If persuasion fails there is just one resort left to the women in these cases, namely, attempted suicide. In China it is considered an especially disgraceful thing to have anyone commit suicide on your account. Hence, cases of attempted suicide are constantly being brought to our Christian hospitals. Sometimes the means used is opium, but this drug is usually unobtainable to the girls in this position. Sometimes the heads of phosphorous matches are dissolved and used as poison. In this case the unhappy victim dies a lingering death, unless scientific medical help is close at hand.

In this connection it is only fair to add that the personal equation plays a large role in the home, and that even in China the woman may prove the real ruler. Also, young China is now aroused to these conditions, and is struggling to correct them.

In the great land of China there is an enormous amount of needless suffering from disease: needless because of the recent wonderful advances of science. Though the ancient Chinese discovered certain remedies which modern medicine is now endorsing, they



WOMEN'S SEWING CLASS AT THE HOUSE OF THE MERCIFUL SAVIOUR

Most of these women would have had no resource but beggary but for this beneficent adjunct to the Church General Hospital, Wuchang

never progressed far with surgery, and still less with obstetrics. Nor is their knowledge even of medicine proper to be compared with ours at present. Smallpox stalks unchecked through the country. One of the popular ways of prevention is to suspend a cloth monkey around the neck of a child—with the results that may be imagined. Every winter brings an epidemic of this dreadful disease, though the Chinese are now gradually accepting vaccination introduced from the West and thus limiting the extent and virulence of this pest. In a non-medical article we will not describe in detail the neglected wounds, the overgrown tumors, the obstetrical horrors encountered in everyday practice in China, but will leave it to your imagination to fill in details.

However, it is not only on the material side that we find China needs help. In spite of the ethics of Confucianism and many of the noble teachings of Buddhism and Taoism, the spiritual condition of the people, when we really know them, makes us realize that they have the same need for Chris-

tianity that we ourselves feel. A fear of malignant spirits haunts them in sickness and in health, while hideous temples of hell depict the horrors of the next world. One not infrequent treatment for pain is the insertion of long needles deeply into the tissues, to let out the evil spirits. Or convulsions have been seen treated by a very pandemonium of noise to drive off the devils, regardless of the patient's violent headache. In such a case, which came to our knowledge, when the poor woman finally died her body was carried far off into the country for burial so that the evil spirits might not return to haunt other members of the family.

As though this darkness described were not dense enough, contact with Western lands has brought new troubles to China. Armies of soldiers, half-trained in Western military methods, roam over the country, preying on the people. All the better elements of China hold these troops in contempt, for in this wonderful old country the scholar, the farmer, the manufacturer, and the merchant have for long ages



LEARNING TO MAKE CHRISTMAS CARDS IN THE HOUSE OF THE MERCIFUL SAVIOUR

ranked above the soldier. Yet, because Western troops, from time to time, invaded China, she naturally felt she must attempt to meet them in kind—with the present sad result. Nor is the opium evil to be forgotten and China's heroic effort to repress it.

In the industrial world also contact with the West has brought new complications. In the last thirty years factories of foreign type have begun to raise their ugly smokestacks in and near the great cities. It is estimated that forty per cent of the laborers in these factories are children, forty per cent women and only twenty per cent men. The average working day is twelve hours and seventy per cent of these people work seven days a week. About half of the capital that thus grinds down the poor is not Chinese but foreign. When we are considering the evils of our industrialism in this land let us not forget that the poison has spread to China. Should not the Church in China be at least as active as are the business interests?

New light, however, is really breaking in that distant land as a result of the century of Christian missionary ef-

fort. Though the workers have been relatively few and sadly handicapped by lack of proper equipment; though the native Christians still form no vast proportion of the whole population of China, yet the influence on the country is not to be measured by these things. In 1922 at the National Christian Conference held in Shanghai it was resolved to work for various labor reforms, including one day's rest in seven and the abolition of the labor of children under twelve years of age. So influential was this conference that already the Chambers of Commerce in both Peking and Chefoo have adopted their program. Yet even before 1922 there were Chinese here and there over the country, truly endeavoring to make the conditions good in the factories with which they were connected.

For some years welfare work has been undertaken for such unfortunate members of society as the ricksha coolies and the factory workers. Though this work was begun in connection with Christian missions it is no longer confined entirely to these agencies. The spirit of service is beginning to make itself felt far beyond



CONVALESCENT PATIENTS AT THE HOUSE OF THE MERCIFUL SAVIOUR

the immediate neighborhood of Christian Churches. Rescue work and orphanages have been a feature of Christian relief work for a much longer period.

In the matter of military reform, one man, General Feng Yu Hsiang, stands out in splendid contrast to the unpatriotic, selfish war lords whose soldiers are preying on the people. General Feng is known throughout the country as *the* Christian general. So real is his religion that he is striving by every means at his command to bring the truth home to each of his soldiers and to their families as well. In addition to this teaching he requires all his men to learn a trade so that they may not be reduced later to banditry as a form of livelihood, should they later leave the army. General Feng and his troops have proved popular wherever they have been stationed in China. They do not pick quarrels with other Chinese soldiers but act as a police force, bringing law and order into whatever part of the country they happen to be quartered.

Perhaps the greatest recent change in China is in the new position that

educated woman is beginning to take. Although, prior to the work of Christian missionaries, only a very occasional Chinese woman received an education, there is now sweeping over the country a general desire to educate the girls as well as the boys. Moreover, so highly do the Chinese esteem learning, that they treat with a democratic respect which almost shames our western lands any Chinese woman who has attained a good education. While the Chinese women may have to wait a few more years to gain full legal rights, the well-educated Chinese girl, by virtue of her learning, already holds a commanding position.

It is a wonderful time to be alive in this great old land. Big things are beginning to happen all around. The very air is astir with change. Even in these days when the pessimists can see only hopeless political confusion in this marvelous old country, those of us who know and love her people see, rising from beneath the surface of this sea of chaos, wonderful visions of a China, not only transformed herself, but able to play a larger rôle in the transformation of the world.



BISHOP BENNETT
AND MRS. BENNETT

Great Gathering of Christian Indians in Minnesota

Cass Lake Reflects the Camp Fires
of Five Hundred Ojibwas
Met in Convocation

By the Rev. W. B. Heagerty, M.D.

Superintendent of
Indian Missions Diocese of Duluth



AN OJIBWA CHIEF
IN FULL REGALIA

EACH year in June the Ojibwa Church members of the diocese of Duluth meet for their annual convocation; this is an important event looked forward to and planned for by all the Indian Missions.

There are many who do not know that the diocese of Duluth has the second largest Indian work in the Church. There are in the diocese over 12,000 Ojibwa Indians, and when one is told that a large percentage are still pagan and that it is difficult to bring them within the influence of the Church, it can readily be understood what a challenge this work is.

So it was that on a Friday in the middle of June Indians began to arrive at the Convocation grounds on the shore of Cass Lake. All day Saturday they came, in the early part of the day by team, towards night by auto, until on Sunday, the opening day of the Convocation, there were more than five hundred present. This included men, women and children—the whole family came. All the time tents of all sorts and conditions were going up on the camping ground. It had become a place teeming with Indian life and custom; here a group of the older men, sitting on the grassy ground smoking and evidently discussing something of interest in their native tongues; here a group of younger men or boys laughing and talk-

ing in English as they renewed acquaintance; here a grandmother rocking the baby in her arms, as she hums an Ojibwa melody, while the young mother is cooking something extra over the fire outside the tent. Children run around and play, shouting sometimes in English, sometimes in Ojibwa. A native clergyman is lining up his people to have them sign the register. For this year almost all present entered their names in a book so that a record might be kept.

An immense kettle is bubbling and emitting savory odors over the trench of live wood coals. It contains a stew of many ingredients; the Indian women in charge stir it occasionally with the large wooden paddle and perhaps add more ingredients. Some men are tending the fire. Each Mission furnishes the help for one meal. This corner of the ground is evidently of interest to many, for when the bell rings and the "crier" calls in Ojibwa "dinner is served," all want to be first to sample the savory viands, for this year the meals are cafeteria style.

But the Indians have come, the tents are up amongst the beautiful pines, the meals are served, the weather is fine, the place of the Convocation is most beautiful on picturesque Cass Lake, and there remains the program. It was a very full program, from the moment it began on Sunday morning until it fin-

GREAT GATHERING OF CHRISTIAN INDIANS



THE NEW CONVOCATION HALL AT CASS LAKE

The new Convocation Hall, built by the Indians, was the center of interest. At one end is a chancel with a beautiful altar built of peeled pine logs. This can be curtained off when the services are not being held

ished at noon on Tuesday following, there was something doing all the time.

The program centered around the new Convocation Hall built of peeled pine logs, with a sanctuary which can be curtained off when services are not being held. The building merits a description. When one enters the sanctuary at once holds the attention, the altar built of peeled pine logs varnished to a silvery white, panelled by using logs of different size; the cross and candlesticks also made of peeled cypress and the bishop's rustic chair—as one gazed one knew instinctively that this was the “Holy of Holies”. Here were the symbols of the things we treasure, the beauties of the woods placed by Indian men in an orderly manner to conform with the carrying out of the greatest service the Church gives us.

But listen—the tune is familiar but the words are Ojibwa. We recognize *The Church's One Foundation* in the distance, but as it comes nearer, the great hymn goes up to the God of the Indian and his white brother from hundreds of lusty throats. The procession has started; a catechist with the beautiful

brass cross from St. Columba Mission leads, then the surpliced choir of girls, boys and men, then the Indian clergy all vested, after them the chapters of the Ojibwa Brotherhood from each Mission carrying banners, and then the Woman's Auxiliary, each mission with its name inscribed on a beautiful banner. Several hundreds are in the procession as it marches across the grounds to the Convocation Hall, all Indians except our Bishop and one white priest, the superintendent of Indian missions; as it draws near the hall the organ takes up the tune and the congregation joins in the words. The volume is immense for the Indian loves to sing.

The choir march to their seats, the clergy to their rustic stalls, the communion service begins. The Church is crowded. If now we shift our gaze from the altar which attracted us to the congregation, we are more than convinced that we are in the House of God and that this must be the great service of the Church, the hundreds of devout kneeling people seem to be filled with worship. Part of the service is in Ojibwa, part in English; the sermon in

English, translated by an interpreter. As this was, so were all the services, the hall filled with devout worshippers.

Then there were Young People's meetings, Ojibwa Brotherhood meetings and the convocation business meeting, at which each Mission made its report, members of the Ojibwa Council were elected and matters of interest discussed. At some of these meetings the Bishop presides, at some the superintendent of Indian work and at some one of the Indians themselves, for it is the aim and plan more and more to have the Ojibwas do and plan things themselves.

The Woman's Auxiliary has its meeting in the Prince of Peace Mission Chapel; each branch gives its report and officers are elected. Some of the diocesan officers are present to offer a few suggestions, but the meeting is conducted by the Indian women themselves.

Two additions to this year's program which appealed to the Indian people were the flag-lowering ceremony and the "camp fire."

Promptly at 5.15 each evening everyone gathered around the tall pine flag-pole from which the Stars and Stripes flew each day; Bishop Bennett spoke on what the "flag" meant to us, then the assembled audience sang *The Star Spangled Banner* in Ojibwa, and as the last verse rang out two Indian ex-service men stepped forward and the flag was lowered. The attention and interest taken showed that the flag means something to the Ojibwa people.

As the golden sun began to sink in the west and the shades of night crept from the pine woods over the lake, a great glow began to spring up on the shore of the lake. Tongues of flame called all to meet at the "camp fire," and from the great circle which surrounded the fire there spread over the lake and re-echoed from the darkened woods many an Ojibwa hymn, till the glow of the fire grew less and darkness covering the land and the water brought for the Ojibwa people "the end of a perfect day."

The Field Is Ripe, But How to Cover It

Is the Problem of the Rev. W. M. Purce in Nevada

PEOPLE in the East and the Middle West have a very slight conception of the vastness of the missionary problem and the opportunities of the Church in a state like Nevada. Few can realize the great distances, for Nevada is one of the largest states in the Union.

The mining district of White Pine County, of which Ely is the county seat, is most important now and is destined to be of even greater importance. Ely is a town of about 3,000 population.

Then fourteen miles north is McGill, which is a smelter town, with probably 2,500 people, and here the Church has a few communicants but no church services. Seven and a half miles west is the mining town of Ruth, where the copper for the McGill smelter is mined.

Hamilton, forty-seven miles away, is a place which forty years ago had a

population of several thousand and where we had a church. The mines were abandoned and the church blew down. Now new mines are being opened and there is no church. We should be the first on the ground.

All these places could be temporarily served by the writer, the rector of St. Bartholomew's, Ely, provided he had the means of transportation. The roads are fairly good and, if he had a car, the rector of Ely would only be too glad to do the work.

The late Bishop Hunting laid well the foundations of the Church in Ely and was intensely interested in the development of the work in these outlying points. The field is ripe for the harvest, the reaper is on the ground, but will the Church provide him with the means of gathering it?

Candles of the Lord

Many Have Been Lit From One Which Shone Over the
South Dakota Prairies

BEFORE railroads reached the state, a little band left southern Wisconsin, journeyed by ox-cart to its north-western border and homesteaded in Polk County, at a place called "Wagon Landing". Like all pioneers they left luxuries and many necessities behind them; but they were young, brave and resourceful, ready to help one another in every need. It was a long way to any store. The nearest doctor was fifty miles away and roads were poor or none. On the women fell the keenest hardships of such a life, but they did not shirk. They carried on the primitive industries of butter and cheese making, curing meat, canning and drying fruits and vegetables, carding and spinning and knitting, and withal were good and wise mothers.

One of the Wagon Landing party had been a volunteer helper of a physician (it was before the day of trained nurses) and when the doctor found that her family were moving into the wilderness he took the young matron into his home and for some weeks gave her medical instruction. Day and night for more than a generation Mrs. Bridgeman answered the call of sickness in all the countryside, and notwithstanding primitive conditions she never lost a mother.

Two other members of the colony were a young clergyman, the Rev. A. B. Peabody, and his bride, who was

a younger sister of Mrs. Bridgeman. Under Bishop Kemper's direction Mr. Peabody became the one missionary of the Church in a region extending eastward indefinitely, westward across the St. Croix river into Minnesota, southward to LaCrosse and northward to Lake Superior.



HELEN S. PEABODY, LITT.D.

When the children of the settlers were old enough, Mr. Peabody and his wife managed to conduct a little school for them. There was no rigid grading, no state curriculum to help or hinder. They were able to teach such subjects as they thought wise and to advance a child according to its achievements in any line of study. Within a few years the high standard of scholarship in the Wagon Landing school made it practically the high school (though none were so

called in those days) for several townships, of course not with the same teachers in charge all the time. The little one-room, six-windowed building in which the school "kept" became a social, civic and religious center for the neighborhood. Inter-school spelling matches and debates enlivened the long winter evenings. Town and school meetings brought the older people together there. Its doors were opened for Sunday School and Church services. The bodies of the settlers, when their work was done, were borne from a reverent service in that humble building to their last rest. Many a baby

was baptized and many an adult confirmed there; for Bishops Kemper, Armitage, Welles and Knight made regular visitations to that rural mission. The day before their coming the girls and some of the older boys of the neighborhood went to the swamp and brought up fragrant branches of tamarac to make the schoolroom a little less bare and uninviting.

When still a very young child the younger, Helen, was deeply impressed by a sermon which her father preached. His theme was the faithfulness of Daniel. Admiration for Daniel's courage and steadfastness led her to resolve that she, too, would pray three times a day. Then began the conscious pilgrimage of that particular soul. Timid and self-centered, she sought help not from people, nor from the normal life about her, but from books. Those which were at hand presented the ascetic life as the more acceptable to God, and the inner history of her earlier years is the story of a devoted effort to serve God in the spirit and in spite of the body. To her thinking in those childhood days spirit and body were distinct entities pitted against each other. In later life she came to see that every child of God is an incarnation, the body and medium through which the spirit manifests itself and serves others.

At the age of sixteen Sarah, the older sister, passed a teachers' examination and began to add her earnings to the almost nominal salary of her father. This shifted a good share of the care of little brothers and sisters and of the house onto the shoulders of Helen. Two years later she, too, began her career as a teacher.

Then a wonderful thing happened. A member of the Woman's Auxiliary in Chicago, well known as a perennial spring of helpfulness, offered to place Sarah in St. Mary's Hall, Bishop Whipple's school for girls at Faribault, eighty miles distant. Mrs. Hibbard's offer was gratefully and eagerly accepted. God only knows into how many

lives that generous deed has flowed to bring blessing, into what ever-widening circles its influence has spread and is spreading.

With her well-won diploma Sarah was able to take a place in larger schools, the salary received being turned towards the education of her sister at Faribault. Realizing that this was her great opportunity, Helen threw her whole being into making the most of it, taking high rank as a student, winning two medals and graduating as valedictorian of her class. Immediately she was engaged to teach in St. Katherine's School, St. Paul. Here it was that Bishop Hare found her, three years later, when he was in quest of a principal for the school for white girls he was founding in Sioux Falls, South Dakota. Miss Peabody seemed to herself too young and inexperienced for so responsible a task and asked that her older sister might be associated with her, at least for the first year. With characteristic self-forgetfulness Sarah gave up her position in the St. Paul public schools and spent the summer of 1885 in furnishing and equipping the beautiful building which was rising on a knoll above the still unplowed prairies on the outskirts of the village of Sioux Falls, and assisted greatly in laying those strong but invisible foundations that have made All Saints' School so well known and so much loved by the girls who have lived within its material walls.

In September, 1885, All Saints' opened her doors—figuratively—to her first students; "figuratively," for the doors of wood were not yet in place. The faculty consisted of Bishop Hare, president; the Misses Peabody, principals; Mrs. Jane H. Johnston (borrowed from her very useful work at St. Paul's Indian school) as house-mother; and a staff of five or six teachers.

Missionaries among the Indians in those days were utterly cut off from civilization and opportunities for educating their children. It was largely this need which moved Bishop Hare

to make the building of a boarding school one of his first undertakings when the eastern part of South Dakota was added to his jurisdiction. Most of the daughters of his clergy at that time, however, were *sons*! Six of them, with four other boys, filled a dormitory on the third floor where Bishop Hare had his own rooms. Doubtless it was part of the joy as well as of the anxiety of the young principal to be a mother to those boys, as well as to the girls who made up the greater part of the school. How to give scope to natural boyish instincts is even more of a problem in a boarding school than it is at home. Of course they must be allowed to climb, though the nearest climbable trees are a mile and a half away and a teacher must be detailed to see that the "pirates" did not go too far or risk their necks too much. Of course they must be allowed to skate; but visions of dripping, even of drowned, boys would haunt one until they were safe at home once more.

Because the financial resources of the school had to be carefully husbanded, the principal added not only the teaching of Latin and the Bible to her duties, but the bookkeeping and office business as well, tucking it in generally after the children were asleep and the house was quiet for the night. With no school nurse, she sometimes added the care of the sick to her program. It was an absorbingly busy life in a very busy household, but, like most busy households, it was a happy one. What though the principal's salary was only \$30 a month and a home—others were making the same sort of contribution. The Bishop was always ready to take more than his share of the load. How much he saw to do without seeming to be watching! How often he lifted a load while seemingly unconscious that it was there! How well he knew how and when to speak the word that brought courage to a faint heart, calmed the troubled mind and refreshed the weary!

Not the least fruit of his inspiring

example was the development of her best gifts in the young principal, so eager to be all that the head of a Church boarding school should be. The education the pupils received under the guidance of these consecrated lives was not that of the intellect merely, but of the heart and spirit. Every day made its direct and its far more potent indirect appeal to the best that was in a girl. The names of Bishop Hare and Miss Peabody came to be known and loved in many a household where the Church was unknown or misunderstood. Thousands of girls, now scattered over the whole United States, have been stimulated and inspired by their years at All Saints' School; more than 150 have been baptized; hundreds have been confirmed. Each year finds daughters of former students in the ranks of new pupils.

Like some great, calm river flowing quietly through a plain, giving out unseen the moisture which makes its fertile valley fruitful, the life of Miss Peabody flowed through the school during many years. Twice she sought refreshments for wearied body in a trip abroad. Once an attack of typhoid fever kept her away from the school until the first of November. Save for those weeks of illness she kept at her post for thirty-eight years. She never sought honors nor place; yet what she had done in educating and developing the daughters of the state brought from the University of South Dakota the degree of Litt.D. During the World War Dr. Peabody was chairman of the Woman's Committee of National Defence in the State of South Dakota and in 1920 she was elected a delegate to the Republican National Convention. When the time came that it seemed to her right to give over the principalship into younger hands, the board of directors elected her principal *emerita* with a pension and the privilege of making the school her home for the rest of her life. And there she would be today, except that a motherless little niece seems to need her more than does the school.



RUINS OF THE CITADEL, OR SANS SOUCI, THE CHIEF PALACE OF PLEASURE OF HENRI CHRISTOPHE, SELF-STYLED EMPEROR OF HAITI

This stupendous pile of masonry, erected on the summit of Mont Ferrière at the cost of thirty thousand lives, is a monument to the pride and inhumanity of "The Black Napoleon" of Haiti

An Episcopal Visitation by the Air Route

Bishop Carson of Haiti Tells of His Unique Experience

By the Right Rev. H. R. Carson, D.D.

Bishop of Haiti

IT is not easy to describe a sensation, whether it be the resultant ache of an unsound tooth or of a flight in the air.

This was not my first flight; that was down in Panama, and it was confined to a hydroplane circling over Colon and the Gatun dam region, a few hundred feet in the air. Such as it was, however, I felt that it justified me in saying I had already been "up".

This flight, here in Haiti, was a real flight, and I can now think of the other only as the real soldier thinks of the days when he used to play with tin soldiers. *Ten thousand feet*—I'll write it out as more impressive—is now my record.

The strapping-in process brought probably the same sensation that one might have while being seated in an electric chair. It was such a perfect job. Over the shoulders, around the waist and legs, the straps were passed, and one felt the seriousness of the journey.

A few instructions were given as to what to do in a certain emergency. I was told what my chances were—one in a thousand, or ten thousand, possibly one hundred thousand, I do not recall the exact relation. "It's best to know what to do. You are sitting on the parachute. If anything happens, release *this*. Then, as you fall away from the 'plane, count one—two—three, slowly. Then, release *this*, and you will come down all right."

I made what I thought was an intelligent gesture of comprehension, but I recall that inwardly I said to myself, "If an emergency should happen, so that this parachute must be called into action, I shall not be able to count up to three, slowly or otherwise. No such higher mathematics at such a moment."

It was a satisfaction to have Captain Bourne—he had an ace of spades painted on the bow of his "ship"—turn around every now and again, to assure himself that all was right with his passenger. Sometimes, for a moment, he would shut off his motor, and direct my attention to some feature of interest. Before starting, he had told me that if I wanted anything to touch him on the shoulder. There was no need that I experienced at any time which called for help, except that the altitude dial, registering rapidly, one—two—three—four—and, finally, six—thousand feet, suggested that I ask him if he didn't think that was high enough. I refrained, however, from the interruption.

Once he passed me a note as we passed over a wonderful scene. "That is the Artibonite river; below us, on the right, is Mirabalais, and St. Marc and Gonaives are to the left, on the coast."

Our air speed was from sixty to seventy miles, and the compass told me we were going northwest.

All travelers and scholars unite in saying that what is known as The Citadel, built by Christophe, King and Emperor, more than a century ago, is a wonderful construction. Many tales are told of the human lives exacted as the toll for the pride and defiance of Christophe. Looking at it, from the sea, miles away, it justifies everything that is said as to location and dominance and stupendous construction. Closer up, all these feelings are justified many times. Wonder and amazement—these are the terms one uses.

From above, everything is so pitiful.

We circled over it several times and, like many other earth concerns, it seemed very commonplace. At first, I thought it was just one more of those

absurd forts which dot this country so plentifully, and it was difficult to realize that it was really Christophe's Citadel, famed everywhere.

At Cape Haitien, Captain Bourne indulged in a "spiral" for his descent. He may have some other name for it, but so the landsman would designate it. At the moment I cannot say that I enjoyed it, but there was a sort of glow which comes from pride, whether one's own or merely reflected, when I heard an enlisted man remark, "That was certainly a beautiful landing."

Later on in the day, at a baseball game, a Colonel and a Brigadier General remarked on the "spiral."

My own sensation was that everything was upside down; the land and the sea had been below me, and I had been admiring the extreme precision with which, from a distance, the streets of Cape Haitien had been laid out by some French engineer more than a century ago—possibly the same engineer to whom Christophe was indebted for his citadel. All at once the land and the sea seemed to be overhead and the 'plane and the Captain and I underneath. It was soon over, and the straps held tight, and our landing was safely made—as I felt it would be.

After three days of pastoral land work, I was ready to return.

The return trip presented a few more thrills.

It had been raining during the night and the clouds completely covered the mountains which are the background to Cape Haitien. There was a delay of possibly an hour before the two expected 'planes arrived from "the Port". There was no anxiety as to the cause of the delay, just wonderment as to whether they had turned back or couldn't find the landing field, being possibly out over the sea. After awhile one 'plane came in, from an unexpected direction; then Captain Bourne himself.

Mail was quickly put on, baggage quickly stowed away, two enlisted men put in one 'plane and I in the other. This time Captain Wood had me in

charge. We waited for the clouds to lift, for, as Captain Wood wisely remarked, although not from experience, "It's no fun hitting the side of a mountain."

We got away, and we went up—up and up—until those mountains were well cleared, and until our dial registered 10,000 feet.

Mentally I sought for comparisons. I thought first of huge icebergs, but these clouds which massed about us must be like the Alps.

The other 'plane, in whose wake we followed, soared above, serene, confident, sure—like the wonderful frigate bird of the tropics. There was no uncertainty in making a way, finding an opening, in the occasional breaking of the huge cloud banks, where it was blue and the sun shone. The noise of the motor was unnoted in the powerful, tremendous rush of the wind. That it burnt one's exposed face and hands goes without saying. It was like the outburst of compressed air, almost stunning one by its fierce intensity.

I could tell from the occasional glimpses I had of his face that my pilot was thoroughly at home. He would look back over the path he had come, he would peer forward into the clouds banked in front, he would study the ground beneath, with his head well out over the side—very much as one might casually observe countryside scenery from an automobile registering fifteen miles per hour.

We made a landing at Hinche long enough to put off an official letter, and it was like stepping into a furnace. One was glad to get up above the clouds again.

(We are sorry to leave Bishop Carson up in the clouds in this unceremonious way, but his account of the remainder of the trip has not yet reached us. Pictures showing the pastoral land work of which he speaks have come to hand but no letterpress. We look forward to receiving it in time for our next issue. Ed.)



BISHOP REMINGTON CONFERS THE DEGREE OF "BACHELOR OF CHRISTIAN EDUCATION"

"Bachelors of Christian Education" Make Their Bow to the Church

The School of Social Service Confers a New Degree

IT was a notable occasion in the history of the School for Social Service of the Province of the Pacific (the Deaconess Training School of the Pacific at St. Margaret's House, Berkeley, California) when, on May 20, a class of young women received diplomas.

The exercises were held in the gardens, there being no room in the house large enough to hold those who were present. The rear building, which consists chiefly of sleeping porches, had been beautifully decorated by the students and university girls who were members of the household. From the lower porch, which served both as a background and a platform for the speakers, Bishop Remington, Deaconess Anita Hodgkin, the dean of the school, and others addressed the gathering.

Bishop Remington made a forceful address on "The Vocation and Training of Women for Work in the Mission Field." He drew attention to the enlarged sphere of women's activities and said that this has naturally awakened

an interest in the vocation and training of women in the Christian Church. "We are confronted with a great need, and it is our hope that such a school as this can make large contributions by way of experimentation."

This is the only school of its kind for women in the Province of the Pacific and has on its Board of Trustees members from several of the dioceses and missionary districts. There is a Board of Associates which is chiefly composed of two representatives appointed or elected by the Woman's Auxiliary in each diocese and missionary district of the province.

Of its twenty-six graduates, eleven are either at work or expecting to work in missionary districts both in the province and in the foreign field. In order to encourage teachers and university graduates to take the course of study, the degree of Bachelor Christian Education, as well as the diploma, will be granted to these at the expiration of their training.

Fire Destroys Mission House at Fort Yukon

Missionary and Family and Indian Children Escape in Scant Attire—
Work Adjoins Stuck Memorial—Loss \$16,000—Look
to Friends for Prompt Assistance

Fort Yukon, Alaska, September 24.
By telegraph

Dr. John W. Wood,
281 Fourth Avenue,
New York City.

I AM distressed to have to report that the mission dwelling with all supplies and perishable food and clothing for the winter burned last night. Total loss, leaving family of fourteen homeless. We are temporarily housed at school. Can send few children home, but must be responsible for nine orphans unable physically to adopt native life. What can be done about their keep? As Mrs. Burke and I got out only with clothing we had on may have to draw on personal account for food and clothing. Writing details last boat today.

GRAFTON BURKE.

DR. Burke is the missionary physician in charge of the Hudson Stuck Hospital. The mission residence was built in 1918. With furniture, furnace and Delco Lighting Plant it cost about \$16,000. The building was insured for \$14,000.

Bishop Rowe is still in the Point Hope region, cannot be reached and is unable to take any action. I am so sure that every reader of THE SPIRIT OF MISSIONS will want to share in making good this loss that I have not hesitated

to send a wireless to Dr. Burke to draw on us for cost of food and clothing needed. It is too late in the season to make shipments from Seattle, as would otherwise be done. Supplies will have to be obtained from the traders at Fort Yukon and will necessarily cost much more than if we had been able to send them from Seattle.

It will be fine when Bishop Rowe reaches home to tell him that his friends have come to his rescue once again and made good this loss.

JOHN W. WOOD.

Next Month

IN November we shall have the pleasure of publishing some first impressions of Japan as seen by a Bishop's wife. The author is Elizabeth Baird McKim, wife of the Bishop of North Tokyo.

An article from Archdeacon Cromwell will reveal conditions in Southern Illinois which are a menace to our Christian civilization.

A summer trip with Archdeacon Drane will show the encouraging response made by the Indians of the interior of Alaska to our ministrations among them.

A farewell visit to Tokyo will complete Miss Lindley's tour of our missions in the Orient.



THE ACADEMIC BUILDING OF ST. PAUL'S UNIVERSITY, TOKYO

This photograph was taken on August 19th, nearly a year after the great earthquake which so seriously damaged the university buildings

Reconstruction of St. Paul's University

MR. WILLIAM WILSON is the New York construction engineer who was sent to Japan in 1916 to supervise the erection of the new buildings for St. Paul's College, Tokyo. His efforts resulted in much better buildings than would otherwise have been secured and in the saving of a good many thousand dollars. It was most fortunate that once again the Church was able to secure Mr. Wilson's services when the question of reconstruction plans in Tokyo was under consideration. He was able to give only part of the summer to this work, but his familiarity with the university and other buildings and his knowledge of general construction conditions and requirements in Japan made it possible for him to accomplish in a few weeks what would otherwise have required months.

On August 11 the contract was signed with a Japanese building company for the restoration of the academic building, the dining hall, dormitories, gymnasium and library. The illustration shows work in progress on the academic building. The central tower

is to be cut down so that it projects but little, if at all, above the roof line. It will be reinforced in various ways devised by Mr. Wilson. Save for the tower, the academic building suffered little damage. All the other buildings now under repair will be strengthened. Mr. Wilson is applying at every possible point the lessons taught by the earthquake experience, so far as they can be applied in buildings already erected and with the available funds.

Bishop McKim and the Department of Missions deeply regret that it is not possible to make the necessary repairs in the university chapel at the same time that the other buildings are being restored. Several thousand dollars would be saved if this could be done. But it will cost \$30,000 to repair and strengthen the chapel. Unfortunately, there is not sufficient money in the Japan Reconstruction Fund to provide for this. Bishop Reifsnider fears that delay in rebuilding the chapel may so seriously weaken the building that it will prove to be a total loss. Such loss must be prevented if possible.

James Theodore Holly

Eveque de l' Eglise Orthodoxe Apostolique d' Haiti,

November 8, 1874—March 13, 1911

By the Right Rev. H. R. Carson, D.D.

Bishop of Haiti

THE name of Holly stands out with signal distinction in the missionary annals of the American Church. In a day when it was more difficult than at present for a man of the black race to attain honor, he showed eminently characteristics that justified his consecration to the episcopate. Today, half a century later, it is proposed to commemorate that event, principally by the erection of a church that will speak not alone of the wide esteem in which his name is still held, but of the earnest desire that a forward step should be taken in the ways he loved. The commemoration is *of* the man, and *for* the sake of the work.

Once Holly ventured upon a brief biography. Here are a few sentences of his earliest days:

I was born in the western part of Washington City, near Georgetown, October 3, 1829. . . . My grandfather, Reuben Holly, came to Washington from St. Mary's County, Maryland, in 1799, and worked on the U. S. capitol, then building. . . . My parents were Roman Catholics and I was brought up in that religion. . . . The first Bible I ever possessed was a Douay Bible, given to me by a Roman Catholic priest, . . . He had a desire to send me to Rome to study for the priesthood. However, the Bible he gave me, although full of notes in the Roman Catholic sense, gradually weaned me away from the unscriptural ways of that Church, and when I was in my twenty-second year I withdrew from membership therein. In my twenty-fourth year, I became a member of the Episcopal Church, in Detroit, Michigan, and was immediately admitted a Candidate for Holy Orders. I was ordained a deacon by Bishop McCoskry, in St. Paul's Church, Detroit, Michigan, June 17, 1855. . . . I was ordained to the priesthood by Bishop Williams (Connecticut), January 2, 1856.

Immediately after his ordination to the priesthood Holly began the work with which his name will be permanently

associated. He showed statesmanlike qualities, making what is called today a survey of a field that had attracted his imagination from earliest childhood. When Soulouque, known as *Faustin I*, *Empereur*, was towards the end of his reign, and just on the eve of the successful revolution of Fabre Geffrard, Holly made his first visit to Haiti.

To one born at Washington, the royal court kept at Port au Prince must have presented something other than a new nomenclature. What he wrote, however, was simply this: "I made diligent inquiry, seeking as to what opening was there presented for the establishment of a mission of the Church." So deep impression did his report make upon the Church that Bishop Bedell, of Ohio, in the then customary triennial missionary sermon before the General Convention of 1859, referred to Haiti as one of the fields having preëminent claim on the Church for missionary work.

Six years were to go by before Holly could return to Haiti and begin the work to which he meant to consecrate his life. It was the opening year of the American Civil War.

To those who had place in it, I do not doubt that on that May Day morning, 1861, when a little company—a few more than one hundred—set sail from New Haven, Connecticut, seeking a home in a new land and eager to plant the Cross, there were others beside the leader who felt the spirit of the crusader. Some had heavy hearts as they left the land of their birth, though that land held cruel memories. As with all colonists, all leaders of causes, hopes and dreads alternated throughout the voyage. When they "arrived at the haven where they would be" the skies were

JAMES THEODORE HOLLY

clear, though not for long. Holly wrote of their arrival in the following words:

"My first ministerial act, two days after my arrival in Port au Prince, was the administration of baptism to a child born on the passage, in the National Palace, the President of Haiti and Mrs. Geffrard standing as god-father and god-mother of the child, at their earnest desire, because the company of emigrants, of which I was pastor, and in which the child was born, was destined to settle on the President's habitation, situated three miles from the capital. The spacious hall of the President's private mansion was placed at my disposal for holding the public services of the Church on the Lord's Day."

Then the skies clouded over.

Recently I went over the *habitation* or plantation, where the colonists were permitted to settle for the time being, seeking to find something other than wide fields and trees as the connecting links with those days. There is nothing left but a ruined sugar-house. The plantation, *Drouillard*, as its name has been for more than a century, has many historical associations, but in Holly's time there was not much to commend it as a site for northern colonists. Above all else, it was then unhealthy, possibly by reason of inadequate water facilities. Within six months, almost half the company died; four were buried on one day. Nine months after his arrival in Haiti, of his own immediate family of eight persons only three remained alive, him-

self and two motherless boys. Africa has no tale more grim.

Though Holly's heart might be heavy, his first motive in coming to Haiti was still the ideal which he would not lower. He could write, "I had come to Haiti to bear a pure Gospel testimony."

It is worthy of permanent record that the first courtesy that was offered Holly, after those extended by the President of the Republic, having to do with the prosecution of his work, was the proffer

of a large hall free of charge by an American business man, and the offer was gratefully accepted.

Holly attended the General Convention of 1862, held in New York, but the remaining colonists required that he should give hostage for his return. He left his two children. The Church Missionary Society gave him a modest stipend and he was able to leave Drouillard and take up his home within the city of Port au Prince.



JAMES THEODORE HOLLY
First Bishop of Haiti

Then there followed ten years of certain growth.

Bishop Lee of Delaware made an episcopal visitation in November, 1863, and confirmed thirty-six persons. Bishop Burgess of Maine made a visitation in March, 1866, and confirmed twenty-seven more. For the first time, Holy Orders were conferred, St. Denys Bauduy being admitted to the diaconate, March 11, 1866. Three weeks later Julien Alexandre was made a deacon and Bauduy admitted to the priesthood. Advantage was taken of Bishop Burgess's presence to strengthen the work

already begun and to open new work—at Cape Haitien, the old colonial French capital, in the north; at Aux Cayes in the south; and at Leogane in the west, about twenty-five miles from Port au Prince. Bishop Burgess, to the distress and grief of all, died, just as he was concluding his visitations, aboard his ship, in Miragoâne Bay. Today, in reverent memory, his name is given to our School of Theology.

Another episcopal visitation, still remembered, was made by Bishop Coxe of Western New York in 1872. He set many things in order. He confirmed fifty-three persons, ordained six deacons and five priests. Also he consecrated a church in Port au Prince; within six months, however, church, rectory and school-house were burned to the ground.

The General Convention of 1874 met in New York, October 7, the preacher being the most illustrious missionary of the Anglican Communion of that day—Bishop Selwyn of New Zealand. As no other man of the century he had thrilled the Church with the story of apostolic labors in the South Seas. The closing session of the General Convention was on November 3, and almost the last act was the striking of another clear missionary note: The signing of a Covenant between the American Church and the Haitien congregations struggling for national expression.

Selwyn and Holly: It is a significant association.

American Church and Haitien Church: Behind irritating political bonds, there are spiritual interests of permanent values.

According to one of the articles of the Covenant, the American Church agreed to "consecrate to the office of bishop one of the clergymen of the aforesaid Church in Haiti."

Clothed with full power to act for the Haitien congregations, in confident anticipation of this happy outcome, the Covenant was signed first by Holly, and then followed names which are illustrious in the American episcopate:

Whittingham of Maryland, Lee of Delaware, Atkinson of North Carolina, Horatio Potter of New York, Bedell of Ohio, Coxe of Western New York.

James Theodore Holly was immediately elected bishop. No other name was thought of, and his consecration took place in Grace Church, New York, November 8, 1874. This is the event which, half a century later, is commemorated this year.

Holly returned to Haiti and set about the building of a National Church, calling it, *l'Eglise Orthodoxe Apostolique d'Haiti*.

He died in Port au Prince, March 13, 1911, and his unmarked grave is under the chancel of a pathetic pine-board building, unpainted within and without until recently.

Holly's vision was of a National Church, not a racial Church. That the people constituting the nation of which he had become a citizen were black was incidental to a larger fact—a Church for a nation every detail of whose background was other than Anglican. He felt that the nation of his birth could make contribution of permanent value to the nation of his adoption. He was always proud and grateful for the friendships of the American Church.

He fell far short of a realization of his vision. Possibly, long before his end he may have felt that he had been mistaking dream for vision. But such visions, having to do with a race and the Church of the Living God, are not to be fulfilled by mere commitments to paper, nor over night. They must grow into the real by forward step after forward step.

Heroic, patient, wise, godly, a burden-bearer, suffering—he deserves a memorial in the land and among the people to whom he consecrated his life. There is none at present of a material nature. There is little materially that represents what he wanted to do for his people and nation.

1874-1924: We think of the man Holly and we long to take a step forward with his spirit as the inspiration.

The Day of Opportunity in Chingtehchen

It Must Not Be Allowed to Pass Lest the Good Work Already Done
Go for Naught

By Alice H. Gregg

Superintendent of Schools in the District of Anking

LONG FAMED as the place from which the Imperial potteries sent their exquisite hand-wrought products straight into the Forbidden City itself, Chingtehchen has been a theme for poets and story-tellers for hundreds of years. Even Amy Lowell has retold in poetry an old legend of this romantic city. And at last this Carcassonne of our dreams was to be



reached! We were off for Chingtehchen!

Dark clouds congregated in one spot and hanging low over the horizon away to the north told us that we were almost there when we woke up in our houseboat in time to see the sun rise. Those dark clouds of smoke never lift from this city where the huge chimneys are pouring forth their fumes both day and night. How the priests and diviners must have worked over the laws and regulations governing the *feng-shui* before all of those many chimneys could be built!

At last we were there, and at our mission, and only Dickens himself could do justice to the welcome accorded us. We had made the trip in record time, in three days and a half from Nanchang, so that our arrival was the occasion of great surprise. Not dismayed surprise, but a joyful-welcoming surprise. People poured in to call on us, and such glowing introductions as the Reverend Bernard Ts'en can give! Miss Capron and I began to feel that never before had anyone truly appreciated us, our accom-

plishments, our capabilities, and even our possibilities. And the people we were introduced to were of no less caliber. Every goose is a swan in Chingtehchen. Our rector has so trained himself to look for the Spirit of God that lives in each one of us that he only sees that.

In a few hours we had met many people, and were scheduled for every minute of the time that we could give to Chingtehchen. Six and a half years ago the Rev. Bernard Ts'en with his wife and their two small sons were sent to Chingtehchen and a new station in the diocese of Anking was opened. A dark rat-infested old house was rented—the kind we seem always to have to start out in—and work was launched. No church school, no equipment, but in spite of each and every handicap the work has grown and prospered until it would seem that there is no bigger opening in the diocese than in Chingtehchen. The Church holds a truly enviable position there, and the rector is a leader among the leading men of the city.

One of his many activities is his English night school, where from seven to nine every evening he teaches English to sons of the prominent men of affairs and artists in Chingtehchen. Even the three boys of the principal of the biggest government school in the city, where English is a subject taught, come to learn English from Mr. Ts'en.

Another very important piece of work is his Society for the Promotion of Virtue, an organization now numbering three hundred. Wherever we went, whether to see the work of the most famous porcelain painter, or the offices of the big Canton firm with pictures of its branch house in New York, or to the office of the principal of some school,

we saw the motto of the Society framed and hanging on the wall. Membership in it is a source of pride.

I felt honored to be asked to address an open meeting of this Society. The meeting was scheduled for eight o'clock, but at seven we were sent for, to come from a feast we were attending. Between six and seven hundred men were gathered together. The church, reading room and all the lower part of the house that could be taken in had been thrown into one big hall. The steps that led up to the attic-like second story where the school is housed were filled with people, some were in the school rooms looking down and Mr. Ts'en most ably and inspiringly interpreted while I spoke of the possibilities of a warless world.

At two o'clock on the same day, there had been a mass meeting for women, attended by some three hundred, and Mr. Ts'en interpreted for me while I spoke of the joy that is the portion of Christian women and of our desire to share this joy with them. At the close of the address, Mr. Ts'en brought out separately bound books of the Bible, and asked if anyone would care to buy them. It was a sight we will never forget—wives of magistrates and artists and factory owners vied with teachers and students from the Government School in buying them.

There is no space to tell in detail the happenings of the three days in Chingtehchen, but they will always be remembered as among the most eventful three days of our lives. There were more contacts in those three days. Mrs. Ts'en is a graduate of the Wuchang General Hospital, and she too is giving herself to the people of Chingtehchen in no niggardly way. The wives of the men who are her husband's friends send for her in trouble and sickness, and she advises and helps them, and in many cases assists at the births of their babies. She spoke regretfully of her old-fashioned methods, because it is eleven years since her graduation, and she was wishful of the opportunity for some training in parish methods so that she might be of

more service to the Church in Chingtehchen. A more loyal Churchwoman I've seldom met among the women of China. In speaking of the present place of worship, she said, "It would be much easier to stand our house, if we only had a place where we might have orderly services. We never have a quiet service. Every Sunday my husband has to come down from the chancel in his robes and seat all that he can and send the rest away. The day of opportunity may pass." We felt like assuring her that the day of opportunity would never pass as long as two such burning souls were there.

Chingtehchen must have a church, a rectory, a school, a woman worker, a woman teacher. These are the immediate things. A campaign is now on in Chingtehchen to raise one thousand dollars—we had a "birds'-nest soup" feast at the home of the man who had given the first hundred!—and then the Bishop has promised to get the other four thousand for them.

Let us all give of our prayers for this infant church at Chingtehchen, that the day of our opportunity in so unique a center may not pass by. For men from every province are here gathered together, and out from this city, famed of old for its works of art, may yet come leaders of men and saviors and purifiers of society, whose zeal for service has been kindled by the fire from the heart of the Man of Nazareth himself, that "light that lighteth every man that cometh into the world."

DR. JOHN W. CHAPMAN, of Christ Church Mission, Anvik, Alaska, has sent word that the new building to replace the one destroyed by fire last June is making good progress. Before work could be begun it was necessary to saw out some fifteen thousand feet of lumber, and before the lumber could be sawed it was necessary to install the new sawmill. The mill works to perfection and the prospect of all the people being housed before winter is very good.

A National Tribute to a Great American

Churchmen of all Denominations Will Unite to Pay Honor to the Memory
of Our Late Presiding Bishop, Daniel Sylvester Tuttle

THE Memorial planned to commemorate the life and labors of Bishop Tuttle is focusing attention on the long and romantic life of that great Churchman and distinguished American. Romantic in that his early life as a Missionary Bishop in the Rocky Mountain district from 1867 to 1886 was filled with all the adventures and hardships of wild frontier life in the then unsettled and Indian-infested region of Montana, Idaho and Utah.

Bishop Tuttle held the first regular Church service in Virginia City, then the capital of the territory of Montana, in 1867. For the next twenty years he was a great civilizing force over an area of 340,000 square miles. He built St. Mark's Hospital in Salt Lake, the first hospital west of the Rockies. He officiated at the founding of over fifty towns. He built schools and churches. He earned the respect and undying affection of the people among whom he lived, so much so that men and women who still live in that territory speak of him and his ministry as if he had been there only yesterday.

When consecrated, at the age of thirty, Bishop Tuttle was the youngest Bishop in the world. When he died, it is believed he was the oldest in terms of service.

Just as one goes to a banker for financial advice, or to a doctor for physical advice, so people went naturally to Bishop Tuttle for a benediction. He was his own message—not by what he said, but by what he was; not by his words, but by his life.

Bishop Tuttle was not only a great Churchman. He was a great American. Born in 1827 when Andrew Jackson was the seventh President of the United States, his life spanned a large part of the history of the United States. His twenty years as a missionary Bishop

gives him a unique place in the history of that western country as well as in the annals of the Church.

After his death in the spring of 1923 a fitting memorial to his memory was the instant thought of thousands, both in and out of his Church. That the Memorial should be a national one was the logical outcome of the breadth of his activities and his far-reaching influence. He was a man of such tolerance and broad-minded faith that he was hailed by Churchmen of all denominations as one of the outstanding figures of the Christian world.

A suitable memorial to Bishop Tuttle, it was felt, must partake of the vitality and completeness of his life. It must go on with the work he began and cherished. It must be for the use of all those who need its guidance and its inspiration.

It seemed most appropriate, therefore, for this memorial to take the form of a beautiful building to be erected next to Christ Church Cathedral in St. Louis—his cathedral for thirty-seven years and the first parish of the Episcopal Church ever organized west of the Mississippi River. It should be not only a beautiful building, but one which would crystallize the spirit of service which animated Bishop Tuttle's long and useful life.

The intensive period for presenting the plan and scope of this Memorial to the country at large and giving all who loved Bishop Tuttle an opportunity to contribute has been set for October, and the goal sought is \$1,250,000.

As a part of the organization built up to handle this great undertaking, forty-seven Bishops are giving their hearty coöperation in the capacity of honorary diocesan chairmen. A group of twenty-five prominent laymen from all over the country are at work as active diocesan

chairmen. Twenty-two Bishops are serving as an honorary national executive committee. Hosts of friends and admirers of Bishop Tuttle are offering their services to aid in whatever way they can.

As a part of the general plan, there will be a National Children's Campaign throughout all the church schools, to give each child a share in the memorial to the man who was known as "The Children's Bishop."

A little six-year-old girl stood gazing at a photograph of Bishop Tuttle cut from a newspaper rotogravure section, which hung on the wall of a parish house in Connecticut. The rector, happening along, asked her if she knew whose picture it was. "Of course I do," she answered, "that's our Commander-in-Chief."

That was a year after the Bishop's last message to the children had appeared in the February, 1923, issue of *THE SPIRIT OF MISSIONS*, written in his characteristically vigorous style in language any child could comprehend and signed, "Your Commander-in-Chief."

This little incident illustrates the way in which Bishop Tuttle gripped the imaginations of the children—how something in his simple, big-hearted, direct personality made children love him and feel at home with him. He spoke their language. He could arouse a group of children to a pitch of feverish expectancy and delight when he told them of missions. His annual appeal to them for funds to send missionaries to far-flung outposts of the Church quickened their imaginations and spurred them on to remarkable feats of earning and saving nickels and dimes for use in the mission field.

The four Sundays in October, "A Month of Sundays for Bishop Tuttle," are to be set aside for the purpose of enlisting the interest and enthusiasm of the children in this tribute to their beloved Commander. During this period an effort will be made to give these children something of Bishop Tuttle's

personality and the significance of his long and active life, so that each may carry in his heart the image of this man who left so strong an imprint upon American life. The children of America, and particularly those of the Church he served for over half a century, should know about him and appreciate what he stood for.

On the first Sunday of the campaign, October 5, each child will receive a folder containing letters from Bishop Talbot and Bishop Gailor giving in simple form the scope and plans of the Memorial. Each child will be asked to contribute one dollar—more if he can—and receptacles for saving his nickels and dimes will be given him. It is felt that while almost every parish is weighed down by obligations which preclude the giving of large gifts to the Memorial, except as made by interested individuals, a campaign which depends for its success upon a small contribution from each child, in tribute to a man so essentially linked with the children of the church, can not fail to meet with signal success. The idea has gripped the imaginations of the leaders of this movement, and their enthusiasm is infectious.

The Bishop Tuttle Memorial as planned has no parallel in the history of the American church, and the children's share in it will be a unique monument to the loyalty and devotion of thousands of little children to their leader through years of triumphant effort to extend the missionary influence of the Episcopal Church.

WHEN President Coolidge learned that the splendid services of the Indians in the late war had never received recognition he sent signed certificates to every Indian tribe whose members had served in the army and navy. In personally signing these certificates the President ordered the great seal of the United States to be affixed thereon by the Secretary of State. The President is the only person having control over the use of this seal.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



TWO GOOD REASONS FOR MISSIONS IN CHINA

You would not think from their smiling faces that each of these charming youngsters has lost both feet through neglect after severe frostbite. The Church General Hospital could not save their feet but it has made them happy. Read the article by Dr. James on page 621.



ENTRANCE TO THE CAVE OF THE SUN-GODDESS AT THE FAMOUS
SHRINES OF ISE

*At Ise, in the Province of Ise, are some of the most famous shrines in Japan.
The Sun-Goddess is an especial object of veneration*



PURIFICATION BEFORE WORSHIPING AT THE SHRINE OF THE
SUN-GODDESS

*Between seventy thousand and eighty thousand pilgrims come to this shrine each year.
Read Miss Lindley's account of her visit on page 656*



SOLDIERS WHO ARE TRAINING FOR THE TIME WHEN WAR SHALL
BE NO MORE

The Christian General Feng is a leader in reform movements in China. All soldiers under his command must master a trade—these men are learning to weave towels



GENERAL FENG'S SOLDIERS MAKING MILITARY UNIFORMS

These men are learning to be self-supporting so that in time of peace they may not become bandits. Read what Dr. James says about General Feng on page 625



CHURCH STUDENTS FROM HASKELL INSTITUTE FOR INDIAN YOUTH
BUILDING IN THE STATE OF OKLAHOMA

Haskell Institute in Lawrence, Kansas, is the largest government school for Indian youth. Over a hundred are members of our Church. They attend Trinity Church, of which the Rev. J. H. ... is a member.



IN FRONT OF TRINITY CHAPEL, LAWRENCE, THE OLDEST CHURCH IN KANSAS. IT WAS BUILT IN 1858.

If the more than a thousand boys and girls in attendance at this Institute, about one
man A. Edwards is rector. Miss Deloria, the daughter of our veteran priest in South
er in this Institute



CHRISTIAN INDIANS GATHER IN CONVOCATION IN MINNESOTA

The pine trees which border Carr Lake framed a beautiful picture as the procession moved its way to the Convocation Hall. Only the head of the procession is seen. All were Indians except the Bishop and our white priest. Read the account on page 626.



AN INFORMAL GROUP OF OUR KYOTO MISSIONARIES WELCOMES MISS LINDLEY

We wish we might give the names of all these representatives of ours in the mission field, but we are only able to identify a few of them, and some have modestly shrunk behind the trees, so we are afraid they must all remain anonymous. Miss Lindley, of course, will be recognized, seated, a little to the right



MARIE J. RAVENEL
Hankow
From South Carolina



ARTHUR G. MELVIN
Hankow
From Nova Scotia



CHRISTINE T. BARR, U.T.O.
Hankow
From Pennsylvania



ETHEL M. ROBINSON
Porto Rico
From New York

Introducing
Some
Recent Recruits
for the
Distant Missions

(For details see the
opposite page)



OLIVE R. BURL
Shanghai
From Olympia



JULIA K. COOK
Shanghai
From Southwestern Virginia



THE REV. J. F. DAVIDSON
Shanghai
From Canada



CORAL CLARK
Shanghai
From Texas

Recruits for Varied Mission Fields

OF the eight recruits for the distant mission fields whom we present to our readers in this issue, no less than seven have gone to China.

Shanghai: The Rev. John Francis Davidson is a Canadian whose father is Archdeacon of Toronto. He was educated in the University of Toronto, where he took his degree in 1921. He was ordained to the diaconate by Bishop Sweeny of Toronto in 1923 and before his ordination served as a student missionary on the Brant Indian Reserve in the Canadian diocese of Huron and in Saskatchewan. Mr. Davidson will go to assist at the Mahan School in Yangchow.

Two young women have gone to augment the staff of St. Mary's Hall, Shanghai. Miss Julia Katherine Cook is a native of Virginia and a member of St. John's Church, Roanoke. She was educated in the Roanoke High School and in the State Normal School at Farmville, from which she holds a normal professional teacher's certificate.

Miss Coral Clark comes from Bryan, Texas, where she was a member of St. Andrew's Church. She is a graduate of the University of Texas and holds a permanent teacher's certificate of the first grade. She has had experience in teaching in various high schools and in Switzer College.

Miss Olive R. Burl comes from the state of Washington. She was reared in the Lutheran belief, but as there was no English-speaking church of her own faith in Olympia when she was a girl, she became a member of our Church and was confirmed in St. John's Church. When she volunteered for the foreign field she was a member of the Church of the Epiphany, Seattle, Washington. Miss Burl is a graduate of the Acme Business College, Seattle, and has had considerable business experience. She will serve as secretary in the treasurer's office of the Shanghai Mission.

Hankow: Mr. Arthur Gordon Melvin is a member of the Canadian Methodist Church. He is a native of Nova Scotia and was educated at the Halifax Academy and Dalhousie University in that town. He holds an academic license, the highest obtainable in Nova Scotia. Coming to New York, he studied at Columbia, where he took his Ph.D. degree in 1922. He has done a great deal of teaching, especially among the college students.

Two nurses have gone to the Church General Hospital, Wuchang. Miss Christine Tomar Barr is a Philadelphian who received her nurse's training at the Pennsylvania Hospital. She has also taken the course at the Church Training and Deaconess House in Philadelphia. Miss Barr goes out as a representative of the United Thank Offering of the Woman's Auxiliary.

Miss Marie J. Ravenel comes from Charleston, South Carolina, where she is a member of St. Philip's Church. When she was a young girl, the late Rev. C. E. Betticher visited her parish in Charleston to speak to the Junior Auxiliary, and what he said made a deep impression upon her. During the war she was engaged in welfare work in the Civil Service branch of the government. Since that time she has taken up nursing at the Philadelphia Hospital.

Porto Rico: Miss Ethel Maria Robinson is a native of New Jersey and a member of Trinity Chapel, New York. She was educated at high and normal schools in Orange and Newark, was graduated from Teachers' College, New York, and has taken a degree of B.S. at Columbia University. Miss Robinson has had experience in teaching in the Horace Mann School and Teachers' College. She is interested in music education for young children. She speaks Spanish and has already worked in Porto Rico under Bishop Colmore.



"WIDELY LOVING" ORPHANS
GREETING MISS LINDLEY

Round the World With Miss Lindley

X.—Japan: Kyoto and Osaka

Miss Grace Lindley, the Executive Secretary of the Woman's Auxiliary, who is making a trip around the world to visit the missions in the Orient, has promised to share her experiences with the readers of *THE SPIRIT OF MISSIONS*. This is the tenth instalment of her journal.

TWO weeks for two dioceses is scant measure. The two given to Kyoto and Osaka have been full of interesting experiences thanks to Miss McGrath, Miss Neely, Mr. Smith and Mr. Welbourn who planned a most delightful program. One day in Japan is enough to know that it is a beautiful country and the two weeks have been filled with impression after impression deepening this realization. One day's contact, too, is enough to feel the charm of Japanese courtesy and one meeting or service enough to give the joy of fellowship with Japanese Christians.

There has been but one shadow on the visit and that of course has been regret over the action of our Congress. How we could hurt the sensibilities of these people is a question which receives no satisfactory answer. We had wondered whether Americans would be unwelcome, but by not one word or look have our fears been realized. Now and then a friend has expressed regret at the cloud between the nations, and once or twice we have been requested to take home a message of good will. The most touching incident came during the reception given by St. Agnes's School and the Woman's Auxiliary in Kyoto. Each class of the school marched by, halting as they passed while the class president came forward and said a word of welcome. The college department came last and instead of a few words the president, Mitsuke M. Kita-

mura, made a speech, prepared entirely by herself, expressing the gratitude of the girls to the Church in America, in which she said "Love has no border."

But if we are to tell the story of the two weeks in order, it must begin with the annual meeting of the Woman's Auxiliary of the Diocese of Kyoto held in Kanazawa. This is a place on the west coast and after our unbroken trip from Peking it was good to have a quiet night there before the meeting. The next day began with a celebration of the Holy Communion in the little church and that quiet reverent service in which we joined with our Japanese friends was a beautiful beginning of our two happy weeks. We had to miss the first part of the business meeting to visit our kindergarten. Of all the kindergartens seen this is the poorest in equipment. Both house and grounds are inadequate and there is much opposition from the Buddhists. Miss Tetlow should have a better building.

We returned to the Auxiliary in time for the memorial meeting when Miss Bull's Japanese companion spoke most touchingly of her. A delightful box luncheon followed, of such good Japanese food. After which came speeches and finally discussion of the proposed constitution. Those Japanese ladies were charming hosts.

We spent that night at Fukui, where Miss Powell, Miss Cannell and Miss Denton are stationed. Miss Denton,



THE PRESIDENT OF ST. AGNES'S SCHOOL READING HER ADDRESS OF WELCOME TO MISS LINDLEY

however, is on furlough. We had arrived late that evening and had to leave in the morning and yet the place and work made a most interesting impression. The church is tiny, the work difficult because of Buddhist opposition and our missionaries are still comparatively newcomers. But you felt the underlying purpose "to be strong and fear not" in the workers, both Japanese and foreign. Some day there will be a big church there, for power to accomplish is not measured by numbers.

Then came two delightful days in Kyoto. The first visit was to St. Agnes's School and it seems impossible to describe that remarkably interesting place in a paragraph. Those girls will always permeate memories of the days in the Kyoto diocese. Once more there was the experience of looking into the faces of bright happy school girls and this time it was the largest number we had ever seen, nearly 400. Though the talk was through an interpreter it was easy to see that many of them understood the English sentences.

After that came the tour through the school buildings and that afternoon, the reception already referred to. Another

day, lunch in the dormitory, another time, a talk to the Girls' Friendly Society (a splendid flourishing branch of that organization) and finally, the day we left Kyoto, the school lined up to say goodbye. Every impression but one is delightful. St. Agnes's is a school of which we may well be proud, and we do well to be grateful to our representatives, Miss Williams, Miss Smith and Miss Paine, for what they are doing and thankful indeed that the Japanese are doing such splendid work, through the principal, the Rev. K. Hayakawa, and the Japanese teachers. The one feature which is to be regretted is after all a penalty of success. The school is badly cramped. It simply must have new buildings and it must have them by the autumn of 1924. It will take \$75,000, half of which Mr. Hayakawa expects to get in Japan. The other half must come from America. Could we answer Miss Kitamura's appeal for "love which has no border" by giving the money so much needed?

Sunday brought the privilege of attending services in Kyoto. In the morning we went to a little new church in Japanese style where the service

was read and the sermon preached by a Japanese lay reader. The afternoon service at St. Mary's was in English.

Monday we started off on an expedition which took us to Koriyama, Nara, - Tsu, and Ise, an expedition which was a strangely and delightfully mixed affair of sightseeing—the kind tourists do and the kind members of the Church can do. In all our journeys we have probably seen both less and more than tourists do, less perhaps of "show places" but surely more of the heart of the people.

Koriyama is the place where Miss Ambler built the kindergarten for which she appealed in her furlough at home and those who helped answer the appeal would be well satisfied if they could see the house filled with happy, charming children.

Nara is beautiful; the park and the temples are wonderful, decked out just now in wistaria blossoms. We had to hurry from a great temple to our little church. One reminds oneself again that size and grandeur are not true measures of worth and that it was not temple nor palace that first housed the

Incarnate One, but it is not possible to be complacent over a building which is in such bad repair that it may fall down at any time. The Church owns plenty of property. In fact, it has a most satisfactory site and all it needs is some \$25,000 to add to the amount already secured to put there in the beautiful city of Nara, not a building to compete with temple and shrine but a building which might prove that the Church in America is really behind its own "Program".

The next day the Rev. Mr. and Mrs. Welbourn took us to Tsu, a place with no foreigner in it. The church and kindergarten are managed by the Japanese and it was a pleasure to meet the clergy of that district. Then came the visit to Ise, one of the most beautiful places we have seen and the heart of Shintoism. The stately groves of cryptomeria trees, the peaceful river and the well-kept paths, all made a wonderfully impressive setting for the shrines and everywhere there was remarkable order and much reverence. It may be largely patriotism and it may be permeated by militarism, but at least that teaching of reverence cannot be all harmful. And then came the contrast. Tucked away in a Japanese house is the Church, only a room in the house of the Japanese clergyman. It was tiny but it was clean and sweet and you thought of "the Church in someone's house" in those early days of Christianity, and remembered that these too are but early days of Christianity in this beautiful country.

Then there was another day in Kyoto when Miss Neely gave us the pleasure of meeting the foreigners in that city at a charming tea. And then we went to Osaka for a day which, thanks to our Japanese hosts, had been planned and was carried through in a perfect way. Bishop Naide could not be in his diocese as he had gone to Formosa where, as you know, the Japanese Church has missionary work. But he telegraphed his greetings and Mrs. Naide and the Reverend Mr. Yanagi-



A JAPANESE RECEPTION

"Those Japanese Ladies were charming hosts"



MISS LINDLEY'S VISIT TO THE WIDELY LOVING ORPHANAGE

Founded as a venture of faith by a Japanese Christian who died shortly afterwards, this beautiful work has been carried on by his brother, Mr. Jitsonusuke Kobashi, who is seen holding a child in his arms. Miss Hayashi stands next to Miss Lindley

hara, Mr. Ikezawa and Mr. Abe were at the station to welcome us, and so was Miss Hayashi. We remember meeting her in Portland, so it was a great pleasure to have her as our guide and a very general she proved herself. First came a tour all through the buildings of the Widely Loving Society where Mr. Kobashi is doing such splendid work and which is still Miss Hayashi's first love, though she does not live there now. Next, we went to the cemetery to put flowers on Miss Bull's grave. Then came lunch with Dr. and Mrs. Southworth. These two and the two nurses, Miss VanKirk and Miss Whent, live in what is part of the temporary hospital. Then we went to the new St. Barnabas in building and then to St. John for the meeting of the Auxiliary, presided over by Mrs. Naide, where speeches of welcome were made by Miss Hayashi for the Japanese and Miss Tristram for the English, since in the Osaka diocese English, Americans and Japanese have come together. One believes still more in the "native Church" after a day in Osaka, for it is not the English or

American Church but the *Nippon Sei Ko Kwai* which one finds there. Then we went to see St. Paul's and Christ Church, the last the "Cathedral," where Dr. Naide was consecrated the first Japanese Bishop of Osaka.

Many a delegate to the triennial convention of the Woman's Auxiliary in Detroit remembers Miss Henty, who so happily represented the English Church Missionary Society at those meetings, and they will understand the pleasure it was to accept her invitation to visit the training school at Ashiya, which anticipated pleasure was more than realized. That school for women workers is doing splendid service and it was good to find a few of our girls in training there. If they catch something of the spirit Miss Henty and Miss Lane put into the work we shall have cause for gratitude.

There remained a few last days in Kyoto. Sunday we went to Mrs. Sonobe's day nursery to see the Sunday school. This nursery deserves an article to itself. It is good to know that it led the way in such undertakings, that to-day it is the model which

THE SPIRIT OF MISSIONS



MRS. WELBOURN AND MISS NEELY



MISS WELTE AND MISS SUTHON

Miss Neely and Miss Suthon are veterans of our Japan mission. The former has just completed twenty-five years of evangelistic service; the latter, who went to Japan thirty-five years ago, is now on the retired list but is still active in good works

the government would like to copy and that it has received grants from the Department of the Interior and the Imperial household. And it is easy to see why by looking at Mrs. Sonobe, for she is indeed a worthy representative of Christian womanhood trained for efficient service. We had stayed there so long that we only reached St. John's in time for the sermon by Mr. Naide, a son of the Bishop. The afternoon service in Holy Trinity was a special pleasure as it was the service for St. Agnes's School and the choir and congregation were good to see.

The next day brought all the foreign workers together in a service and then the women in a conference and ended with a supper at an attractive little tea house. Our last day in the diocese gave us a chance to see more kindergartens under the guidance of Miss Disbrow. For purposes of comparison these visits included one to a Buddhist institution and we do not believe that it was imagination which made us feel a difference between Buddhist and Christian schools. That afternoon we went to Otsu, just outside Kyoto, where there is a church and a kindergarten and where Miss Ambler has gone to live in a little rented Japanese house. The church building is a dis-

grace, the worst we have seen in Japan, and there should be one more in keeping with the kindergarten.

Very reluctantly did we end our two weeks in the two dioceses, less reluctantly, however, than would have been the case had it been the end of our stay in Japan. Two weeks only and yet long enough to see more than the beauty of country and the charm of people, long enough to be impressed by the good work which is being done. You are thankful for Bishop Naide and the workers in Osaka. You are deeply regretful that Bishop Tucker has not been able to continue that wise leadership which you still feel in the diocese of Kyoto and which is testimony to what he meant to the East while you are grateful that the present workers are "carrying on" so bravely. But above all, you come away impressed by the importance of the present opportunity. In these days of change and development in the nation and of transition and growth in the Church we are being given a great opportunity to serve the Japanese people and the possibility that it may be our final opportunity of helping a Church which must be independent before many years, changes opportunity into serious but glorious responsibility.



LEFT TO RIGHT: THE REV. AMOS ROSS, THE REV. P. C. WOLCOTT, D.D., THE REV. LUKE WALKER, THE VEN. EDWARD ASHLEY, D.D.

High Lights of the Niobrara Convocation

Where Indians and White Men Are Brothers

THE interest of that great gathering of Dakota Indians, known as the Niobrara Convocation, held this year on the Pine Ridge Reservation, centered in the consecration of the new Holy Cross Church and in the four men present whose pictures we show.

The oldest in point of service is Archdeacon Ashley, completing his fifty-first year in the Indian field. Some account of the way in which South Dakota honored his fiftieth anniversary appeared in the *SPIRIT OF MISSIONS* for October, 1923.

The Rev. Luke Walker has been for more than half a century a minister to his own people, the Dakotas, and the Rev. Amos Ross has rounded out forty-five years of service on the Pine Ridge Reservation. The fourth man is the Rev. Dr. Peter C. Wolcott, now rector of Trinity Church, Highland Park, Il-

linois, who forty-five years ago answered the call of Bishop Hare to open work among the Oglala Dakotas.

The new Holy Cross Church is the finest Indian structure in South Dakota. Many factors have contributed to its erection. The Indians have given liberally of their small means and they also donated the hauling of the material for construction from the railroad to the Agency. The church has been built as a memorial to Mrs. George Cabot Ward, who gave generously of her money and time to the Indian work in South Dakota, but the moving spirit which made this fine structure possible was the devotion and hard work of the Rev. Nevill Joyner, who has given sixteen years' hard work in the Pine Ridge field. We hope in a future issue to give an account of this beautiful new church, rich in memorials.

Brief Items of Interest

At Home and Abroad

WE would call attention to the Christmas cards which may be procured from the Girls' Friendly Society, 15 East 40th street, New York, not only because the profit from their sale is devoted to good works of one sort or another, but because of the beauty of the cards themselves. Among them will be found reproductions of medieval illuminations published by the British Museum, the well-known Mowbray cards, cards from several French makers, the old but always suitable and lovely Gothic cards from Belgium, Italian Madonnas from the Old Masters, with and without Florentine illuminated borders, etc., etc., with a large number published by various religious communities. They vary in price all the way from one cent to 30 cents each.

THE 39th National Convention of the Brotherhood of St. Andrew will be held at Albany, N. Y., from the 8th to the 12th of this month. The list of those who are to address the convention comprises many leaders in every department of the Church's work. Every Brotherhood man and boy should be a worker for this Convention, even if he cannot go himself. Address the Brotherhood of St. Andrew, 202 South Nineteenth street, Philadelphia, and learn how you can help.

WHEN a cable telling of the recent destructive tornado in the Virgin Islands arrived Bishop Colmore happened to be in the Church Missions House. He immediately telegraphed to the clergy in St. Thomas and St. Croix, assuring them of the sympathy of the Department of Missions and asking the extent of the loss. Reply came that no damage had been sustained on the Island of St. Croix, but the Rev. G. A. Griffiths of St. Thomas said that there was much suffering among his people

and early relief was greatly needed. All the missionaries, however, were safe and the condition of the church property good. It will be recalled that our church buildings in the Virgin Islands are substantial stone edifices.

The people on the Island of St. Thomas were already in distress through the long sustained drought. This additional misfortune came at a time when they were ill able to sustain further loss.

THE National Center for Devotion and Conference at Taylor Hall, Racine, Wisconsin, is planning the following schedule:

Oct. 4-5—Retreat for young women in business or college.

Oct. 6-7-8-9—Retreat for deaconesses and laywomen.

Oct. 25-26—Conference for laymen.

Nov. 4-5-6—Retreat for priests.

For detailed information and registration communicate with Mrs. George Biller, Taylor Hall, Racine, Wis.

FRIENDS of the Indians will be glad to know that two new hospitals for them were opened in July by the Department of the Interior. One is a tuberculosis sanatorium at Onigum, Minn., and the other a general hospital at Shawnee, Okla. In both cases the site and buildings of former Indian boarding schools have been remodeled for hospital purposes.

THE New York Bible Society, at 5 East 48th street, has just published a large type edition of the Gospels of Matthew, Mark, Luke and John, bound separately, for the use of patients in hospitals. The report had often come to the Society that the portions of the Bible circulated in hospitals were of such small type that those confined in

sickbeds read them with difficulty, but the expense of issuing large type Scriptures was so great that the Society had not previously attempted to publish the same. By careful management an edition of 150,000 of these volumes has been issued, and they are now available at the remarkably low price of three cents per copy.

DEACONESS NEWELL calls attention to the fact that the account of Hooker School with the American Hospital in Mexico City this spring has amounted to \$200 (pesos) for two cases of measles and one of intestinal fever. It is quite impossible to handle such cases in the school until it has an infirmary. Priority No. 52, when given, will provide an infirmary as well as other needed buildings.

THOSE of our readers who visit New York should not fail to note the exhibits in the windows of the Church Missions House. During October one of these windows will be devoted to Mexico, showing the pottery, drawn work, beads, and national dress of the people, together with some interesting maps and pictures. One special item of interest will be a model of Hooker School made by a member of the Girls' Friendly Society. A branch of the G.F.S. has just been started in Hooker School by Miss Florence Newbold, Extension Secretary, who has been spending some time in Mexico.

ONE of the notable missionary advances of modern times has been the record of the Presbyterian Church in Korea. A national Church, ecclesiastically independent, has been in existence since 1907. It has its own general assembly with nineteen affiliated presbyters. There are 234 ordained pastors in active service, with several thousand other church leaders; 2,097 church buildings, nearly all built by the Koreans themselves and nearly the same number of other meeting places. More than 200 new churches were

erected in the last ecclesiastical year. The Church has 193,850 adherents with 161,299 children and adults in 2,400 Sunday Schools. In all 10,565 persons were baptized last year.

IT is a far cry from the Egypt of Moses and his Pharaoh to the United States of America and the Church Building Fund. But it is not so far from bricks without straw to buildings without bricks. The Israelites were effectually estopped from delivery of their quota of bricks because their base of supplies was cut away from them. The September meeting of the trustees showed a fully-loaned Permanent Fund and a waiting list of applicants. The Building Fund cannot erect churches, rectories and parish houses, if it has not the supplies.

The Building Fund will continue its one hundred per cent efficiency with what it has. It has already loaned this year \$138,000 and has promised \$129,000 more when papers are prepared. It has given and granted \$26,000 and promised \$31,000 additional, including an initial gift of \$5,000 for Japan Reconstruction work. But the bricks need straw and the buildings of many applicants need bricks. Will the Church supply its own Building Fund with the needed material?

Books Received

Informing Your Public. Squire-Wilson. Association Press. Publishing Department, International Committee, Y. M. C. A., New York. \$1.50.

My Children of the Forest. Andrew F. Hensley. George H. Doran Co., New York. \$2.00.

Robert Morrison. Marshall Broomhall. M. A. George H. Doran Co., New York. \$1.50.

Stories of African Life. Rt. Rev. W. H. Overs, Ph.D., F.R.G.S., Bishop of Liberia. Edwin S. Gorham, New York.

Syrians in America. Philip K. Hitti, Ph.D. George H. Doran Co., New York. \$1.00.

What Shall I Do With My Life? Harold I. Donnelly. Presbyterian Board of Publication, Witherspoon Building, Philadelphia, Pa. \$1.25.

Sanctuary of the Church's Mission

O SAVING Victim, opening wide
The gates of heaven to man below,
Our foes press on from every side,
Thine aid supply, Thy strength bestow.

All praise and thanks to Thee ascend,
For evermore, blest One in Three;
Oh, grant us life that shall not end,
In our true native land with Thee.



HOW excellent is Thy mercy, O God; the children of men shall put their trust under the shadow of Thy wings.

They shall be satisfied with the plenteousness of Thy house, and Thou shalt give them drink of Thy pleasures, as out of the river.

For with Thee is the well of life, and in Thy light shall we see light.

Unto Thee, O Lord, will I lift up my soul. My God, I have put my trust in Thee; O let me not be confounded, neither let mine enemies triumph over me.

For all they that hope in Thee shall not be ashamed, but such as transgress without a cause shall be put to confusion.

Show me Thy ways, O Lord, and teach me Thy paths.



WE yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to arouse Thy Church to be more earnest in preaching the Gospel to every creature. We thank Thee for those who have gone forth to labor for Thee in distant lands, and for abundant blessing upon their labors. We praise Thee for the native converts who have believed on Thee through their words, adorning the doctrine of God our Saviour in all things; and for the native pastors and teachers who have held forth the Word of Life to their fellow-countrymen. We also bless Thy Holy Name for all Thy servants who have counted not their lives dear unto themselves, but have been faithful unto death, that they might finish their course with joy; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly Kingdom; through Jesus Christ our Lord. *Amen.*



O GOD, who ordereth all things both in heaven and earth; Grant that every man, according to the business which he hath undertaken among the sons of men, may know that he is Thy servant therein, and whatsoever his hand findeth to do may do it in Thy service and to Thy glory; for Jesus Christ's sake, our Lord. *Amen.*



O GOD, Shepherd and Ruler of Thy faithful people, mercifully look upon the missions of Thy Church in China now beset by warfare in wide areas of that land. Bless the bishops and clergy and those that labor with them and grant that the Church may prove strong to endure whatever of persecution and affliction may befall and being built up in Thee may ever hold fast Thy holy faith through Jesus Christ, our Lord. *Amen.*



O UR Father, who art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. For Thine is the kingdom, and the power and the glory, for ever and ever. AMEN.

Progress of the Kingdom

EVERY friend of China deplores the selfish and senseless strife that has marred her history these past twelve years. A weak central

The Latest From China government has played into the hands of the military leaders in the provinces, leaving them free

to battle with one another whenever so disposed and always to exploit, oppress and rob the people. Hitherto a tacit understanding has preserved from violence the section of country surrounding Shanghai and including portions of the populous provinces of Kiangsu and Chekiang. In this section there are resident more nationals of other countries and larger commercial and property interests than in any other part of China. Newspaper dispatches speak of the army of Chekiang under General Lu as defending Shanghai against the army of Kiangsu under General Chi. Shanghai, of course, is in the Province of Kiangsu.

The contention is really the old one between the north and the south, between the conservatives who have control of the governmental machinery and the progressives who would like to get control. Naturally, both sides desire the possession of the port of Shanghai, with its enormous international commerce and its large customs revenue. While the present strife is primarily between the north and the south, a new complication has been introduced through the course of Dr. Sun Yat Sen in making common cause against the Peking government with General Chang Tso-lin of Manchuria. He is a rapacious northern militarist. Foreigners who have pinned their faith to Dr. Sun find it hard to reconcile his often expressed desires for China's welfare with his alliance with the discredited

northern leader.

Last July a cable dispatch announced the appointment of Dr. W. W. Yen as Prime Minister of China. A few days ago he was confirmed by Parliament. Dr. Yen is a devoted Churchman, a son of the Rev. Y. K. Yen, one of the first Chinese clergymen of our Church. He was a former student and instructor at St. John's University and has served China in many capacities, notably as minister to Germany prior to China's entrance into the World War in 1917. Dr. Yen has as his Minister for Foreign Affairs Dr. V. K. W. Koo, a St. John's alumnus, and with Dr. Yen, one of the members of what has been called in China's political life the "St. John's Group". It is a group for which the corrupt politicians have no use and which to some extent they view with fear. But, as things are, even men of high purpose like Dr. Yen and Dr. Koo are not free to develop the kind of policy they would prefer. The whole cabinet, in fact, is still under the domination of the military party.

The fighting between General Lu and General Chi is occurring in the region within a radius of 30 or 40 miles of Shanghai, where our Church has several out-stations in towns of 10,000 to 30,000 people. No American missionaries of our Church are living in the country between Shanghai and Soochow. The present fighting is entirely of an internal character and is not directed in any way against the foreigner. In answer to our request for information cabled to Bishop Graves at the end of August, he has asked us to assure the Church at home that the missionaries are in no danger. The Department of Missions has complete confidence in the judgment of Bishop Graves. In case of any change in the

situation relatives and friends of missionaries may rest assured that Bishop Graves will take every precaution to insure their safety.

WE continue this month some stress upon the China mission preparatory to the special study of next year.

China Old and New, in this **China Old** issue, vividly portrays the **And New** progress of the Christian enterprise in that land and will impress those who are not familiar with the tremendous progress made there, especially in the last twenty years.

There seems reason to hope that, when China emerges from the present period of uncertainty and turmoil and begins a new and better era, the tenets of Christianity will be found to be the foundation stones of that new civilization. Reassuring messages from Bishop Graves of Shanghai indicate that our mission establishment is not jeopardized by the civil war and that the whole staff everywhere is earnestly at work in its efforts to capture China, not in the name of this or that military despot or political clique, but in the name of the Prince of Peace.

What an ideal moment to turn the study interests of the Church upon this land, upon its people, upon Christian missions there and upon the opportunity that confronts them. Certainly there will come an inspiration to all who follow this leadership, and in acquiring knowledge of this particular field these cannot fail to grow into a greater loyalty to the whole mission cause, the Church's one insistent business, the Church's one compelling task.

SOMEWHERE there are frontiers, somewhere the primitive abounds. For the most part, however, we feel very remote from the **Heroic Days** limitations and hardships **Still Here** which had to do with the ox-cart era on our great western border. Pioneers of civilization faced hardships and deprivations

that prove them to have been of heroic mold. More and more we come to feel that civilization in general and Christian civilization in particular will never adequately repay its debt of gratitude to the self-sacrificing men and women who carried religion and learning across rivers, prairies, mountain ranges, into that wonderful wilderness, the Northwest.

It seems strange that men and women now living among us bridge the years from an era when Wisconsin and Minnesota and the Dakotas were wilderness regions, populous with Indians and accessible to and habitable only by those who were capable of leaving luxuries, and even necessities, behind them, and of enduring hardships that appall their successors. Such is Dr. Helen S. Peabody. Something of her life and her work appears in this issue. Between the lines the imagination easily pictures an epic of brave and resourceful and consecrated service. One reads and gleans the happy assurance that men and women still gladly and bravely face great adventures for God.

SUCCESS once more has marked the gathering of the Dakota Indians at the Niobrara Convocation **Our Indian** in South Dakota and of **Work** the Ojibwas on Cass Lake, Minnesota, in the diocese of Duluth. Niobrara in a big way has caught the imagination of the Church and much has been told of the picturesque assemblage on the plains, of the consecrated leaders of that work and of our hard-won position of preëminence as missionaries to the great Sioux tribe whose very name was once the terror of the Northwest.

In this issue we give some stress to the Ojibwa gathering, our second largest Indian mission work. Here also notable progress has been made in what perhaps is a more difficult field. There are in the diocese of Duluth something more than twelve thousand of these Indians, a very large percentage of whom still are pagans. It is a

matter for pride and thanksgiving that more than five hundred of these people flocked to the shores of Cass Lake in June and participated in the three days' program.

No one of our domestic mission enterprises has greater challenge than work among the Indians. American civilization owes a debt to these people which only the Christian missionary, actuated by love, and an eagerness to serve, can hope to repay.

MISS GRACE LINDLEY, executive secretary of the Woman's Auxiliary, arrived in New York on September 17, successfully concluding a tour of the world which was begun in November last.

Miss Lindley Home

Miss Lindley visited the mission of the Church in the Orient, coming face to face with the work and the workers in Hawaii, Japan, the Philippines and China. It has been the privilege of readers of *THE SPIRIT OF MISSIONS* to follow the varied experiences of the journey in the series of articles written by Miss Lindley and published from month to month in this magazine. This issue finds Miss Lindley still in Japan recounting her observations in the dioceses of Kyoto and Osaka. The next and last of the series will record observations in the diocese of Tokyo.

This is only the second time in more than a quarter of a century that the women of the mission field have had the privilege of a visit from a secretary of the Auxiliary. The late Miss Julia C. Emery covered much the same ground in 1908. Enormous growth has marked the interval since that occasion, and it was high time, first, that Miss Emery's successor have face to face knowledge of the whole field, and also that loyal workers of American birth and the consecrated peoples among whom they work should meet and know the executive head of the great organization which makes this work possible. Incidentally, reports thus far available seem to indicate that the present triennium

of the Auxiliary will be marked by greater achievement than any other.

THE Church in Haiti in November will celebrate the fiftieth anniversary of the late James Theodore Holly, one of the veritable missionary heroes of the

After Half A Century

American Church, a Negro whose record of service ultimately fairly demanded for him the honor of consecration to the Episcopate. Bishop Carson favors us this month with some account of Bishop Holly and his memorable achievements and the whole Church in Haiti hopes to inspire such interest in this man and his work that the Church he loved in Haiti may be accorded a more stable and generous support, that weak places may be strengthened and that more and more of Holly's great dream of the conquest of that island for Christ may be realized.

Bishop Holly was consecrated in Grace Church, New York City, November 8, 1874, and it is this event which will be commemorated next month not only in Haiti but wherever there is loyalty to the fame of our heroes.

EVERY now and then a refreshing zephyr of thought comes eastward from the great West. We call particular attention to a brief article

Welcome

B. C. E. in this number which recounts the conferring of the degree of "Bachelor of Christian Education" on young women who are the product of the School for Social Service of the Province of the Pacific. Bishop Remington finds in the alleged lack of more candidates for the ministry a new opportunity for women to serve the Church.

For this purpose these new "bachelors," have made special preparation, and go forth with one more alphabetical classification tacked on to their names. The whole Church may very well welcome any movement that gives new dignity to any phase of effort in behalf of religious education.

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Is the Board of Directors of the

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

Protestant Episcopal Church in the United States of America

Presiding Bishop, The Rt. Rev. Ethelbert Talbot, D.D.

and is also the Executive Board which carries into execution the general lines of work prescribed by

THE GENERAL CONVENTION

Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in 1925.

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The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

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Books That Are Worth While

I MUST be pardoned if, again, I devote this page to book-notice. For while I, personally, seldom attempt a book merely on someone's recommendation, it does seem to me my duty to call the attention of readers of THE SPIRIT OF MISSIONS to publications which would really make them read the magazine more intelligently.

A second notice of Patton's *The Business of Missions* ought to be worth while. I noted it in this column a few months ago; but, since then, we have secured a number of copies at a price which enables the Book Store to offer them at one dollar apiece. The title might lead one to suppose that the book is merely another of those futile attempts to arouse interest by showing the influence which Missions have had in stimulating foreign trade. This is not the author's object. His object is to show that the work of the Church overseas is, in its character and conduct, an undertaking of vast proportions and significance; one wholly worthy of the best thought of men accustomed to large transactions which affect the life of mankind and mold history.

It is incredible that, in these days of practical efficiency, men and women should be members of a corporation having world-wide connections and influencing human thought and action (that is, present and future history) in a manner and to a degree unequaled by any other factor, and yet be content to leave to a Board or a Bureau or a Department all the conduct of the work, with its racial and international problems, its methods of organization and procedure, and, more than all, its progress and results. Yet that

is precisely what Church people are doing with regard to the main business of the Church.

It is in order to help men to see the great enterprises of the Church and to see them intelligently, that Dr. Patton has written this book. An hour spent with it will prove mightily well spent, and any business man who will do so will thank me for calling it to his attention. Then he will see that his local Public Library has a copy.

SOMEONE ought to issue a list of *multum in parvo* books. I have stumbled of late on many such—small volumes into which is packed enough material for a library. One was Somervell's *A Short History of Our Religion* which I reviewed recently here; another is Hume's *The World's Living Religions*, a Scribner publication of less than three hundred pages and small in size, yet giving all that the ordinary person needs to know regarding the eleven great existing religions of mankind. Condensed as the book is, there isn't a dull page in it, and one finishes it with a devout thanksgiving that one is a Christian. Not only is it good reading, but it is so arranged as to be available for the use of study-classes. I know of no book which contains so much real information on the subject of comparative religion in as readable and compact a form.

I SHALL continue to call attention now and then to the current series of *Handbooks on the Missions of the Episcopal Church* which is in course of publication. Thus far,

four have been issued—*China, Japan, The Philippine Islands, and Liberia*. For those who are not acquainted with this series, I would say that it consists of small paper-bound books giving the story of the Church's work in the various fields, from its inception up to the year when each Handbook was issued. The separate volumes are fully illustrated and indexed, and a supplementary leaflet is issued each year, bringing the story up to date. The plan is, I think, unique with us, and the Handbooks thus far published have proved of great value to Church people desirous of following the history of our various Missions. Each volume costs 40 cents, and no charge is made for the annual supplementary leaves.

AFTER three years of wide experience and careful preparation, Miss Boyer has now completed the manuscript of a book on the discussion method in class work, especially designed for the guidance of actual or prospective leaders of mission-study groups. Although similar books have been on the market for some years, none of them covers the subject as thoroughly as does Miss Boyer's. Discussion, as a means of acquiring information and reaching conclusions, is recognized today as one of the most effective of educational methods. The only drawback is that it requires a trained leader. Of these there are unfortunately very few in the Church, though the demand is insistent.

The object of Miss Boyer's book is to give simple and practical directions and advice to

those desirous of adopting this valuable method. To clergy and laity alike, the results of Miss Boyer's experience, as expressed in this book, will be of the greatest possible help. Many leaders have been looking and hoping for just such a book, clear, thorough, and up to date. They will now have it. Under the title, *The Method of the Discussion Group*, the book will be ready before the end of the year, and the price will be as low as is consistent with good type and permanent binding.

THE topic for mission-study during the season of 1925 will be *Latin America*. This has been selected by the Missionary Education Movement, and we are following their lead. The subject proved a most popular one throughout our Church some years ago when Dr. Gray, the secretary for Latin America of our Department of Missions, published his book *The New World*; but much water has flowed under the bridge since then, and while Dr. Gray's volume is still a most useful compendium of information, the whole subject needs renewed consideration and fresh treatment. Fortunately Dr. Gray has found time during the past few months to put in writing his great store of information and personal observation covering his chosen field. The result will be rather an unusual book, and Church people may look forward with exceptional interest to a study of Latin American conditions such as will not only attract but demand attention. Due notice will be given of the publication of this book.

Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

THE Rev. Charles T. Bridgeman, formerly Assistant Secretary of this Division but now American Educational Chaplain in Jerusalem, has arrived at his post. The following extracts from personal letters, dated at St. George's Close, Jerusalem, August 25th, will be found of interest:

"This is a most extraordinary place, for which our office with its complex interests has been an excellent preparation. Without such previous experience I should be even more at sea than I am. But fortunately I know most of the personalities and pitfalls.

"Having banged off a whole three hours of correspondence I am too near lunch now to give you much in the way of details, but you have only to imagine three kinds of Jews, a dozen kinds of Christians, some twenty nationalities and a mixture of Turkish and English governments to realize that here is a complex problem that well defies ready solution. However, everyone is interesting and there is about it all the interest that attaches to the funny questions that come before us in New York. Every one has

tried to be nice to the new factor in the problem, an American chaplain who is interested in the Armenians and Greeks. Have been fairly assiduous in social and business calling and find a cordial welcome everywhere to the new venture of our Church.

"You will see I am comfortably settled here at the cathedral in some temporary rooms. Archdeacon Waddy has had a touch of appendicitis and an operation which has put him out of commission since I arrived. This means that Danby, Usher (who has been none too well and away a bit) and myself have to take the services, etc. Have been able to really help a bit, I believe, and indeed have done about half the services and preaching since I arrived. Everyone has been most cordial. By assiduous calling I am getting to know most of the people hereabouts who ought to be seen. My time is largely devoted now to Armenia, with a modicum of sightseeing and some calling.

"The plans for the Armenian seminary cannot be worked out until we assemble the

men in the first week in October. If some half dozen ready for a year's more advanced work (having completed what is offered at the school now) return from the holidays feeling that they are called to go on with theological studies and enter the priesthood, it is the Patriarch's desire that I should concentrate on them. They have had three years of English so are in part prepared to really study in that language.

"Miss Thomas of the Church Periodical Club has five cases of books under way, some of them sent by Archdeacon Papken, which will make a good start for the library.

"Damianos, the Greek Orthodox Patriarch, has been very ill and unseeable. He is now in seclusion on the Mount of Olives and has not sent for me as yet.

"I am excellently well, playing a little cricket and tennis and have even been inveigled by the American Consul's wife to go to a Bridge Party!

"Shortly we expect Miss Lindley to stop off here. She will stay with us at the Cathedral, having rooms at St. George Hostel, a special place for Anglican pilgrims. It will be good to see her, and I shall try to steep her in information before she leaves."

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

The Rural Work—Who Can Tell Us?

THE Rural Work Division of the National Council has been organized for such a short while that our state of mind is largely a questioning one—"Who can tell us?" is our present motto. "Who can tell us" whether there is any Rural Problem before the Church? Not unanimously but very emphatically our informers say "There is." One Bishop writes: "There is a rural problem, there are special conditions of rural life, and there are special forms of service to be rendered." Another writer thus expresses himself: "The rural problem does exist, and the urge of it—I speak as a rural clergyman—is very strong." Yet granting there is such a problem before the Church, does its nature differ so much in East and West, North and South, in old Colonial parishes and in unreached mission fields that its solution must be left to the several dioceses on the assumption that, knowing best their own conditions, they are willing and able to meet them? Is there a general problem for the whole Church to face? Who can tell us? One southern Bishop has suggested that our first general problem is two-fold: to awaken the Church to a realization of the vital importance of the rural work, and also to establish an *esprit de corps* among those working in this field. Has the Church given the country clergyman a fair deal?

One writer deplors the lack of proper leadership and the scarcity of good men among rural parsons. "Who can tell us" why the best ones set their faces toward the city—if such really be the case? Is the country minister's task too hard? Some seem to find it so. "The work is hard, discouraging, often depressing, sometimes lonely, and lacking the inspiration of mass effort," writes one observer—but note he is only an observer, and never was actually in the work himself. Yet one of our most faithful rural workers speaks

of "the great lonely cause." On the other hand some country parsons have found in their work such a vigorous and stimulating challenge to everything in them that there has been time neither for discouragement nor loneliness. Would it be a good plan for some of the country brethren to decline an occasional call to a city parish? Lots of them do it, but neither they nor the city parish say anything about it. But it does happen at times because some clergymen find joy in difficulties, and do not despise the day of small things.

Is the Church awakening to her duty in regard to the rural church? Surely she is—and not slowly either. Certain dioceses are now holding and others planning special gatherings for their rural workers. Write this Department or the Rev. V. H. Sessions, Bolton, Mississippi, about the Mississippi Conferences for Rural Parsons, and you will learn of something splendidly worth-while.

Meanwhile "Who can tell us" more of the Church's rural problem and make suggestions for its solution? "Who can tell us" of specific instances of the self-sacrificing ministry that so many country clergymen have willingly given? Their stories of quiet devotion and heroism will be an inspiration to the whole Church. Under this Department and under the Department of Missions there has been appointed a Secretary for Rural Work, the Rev. F. D. Goodwin. Gratefully will be acknowledged answers to these and similar "who can tell us" questions.

AT this writing there are on our desk three letters from either members or chairmen of diocesan social service commissions asking that they be given suggestions for initiating or continuing work. We are as pleased as a salesman getting three orders. It means business.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

Associate Secretaries

THE Field Department has recently inaugurated a plan for supplementing its full-time staff by securing the part-time services of clergy and laity in various parts of the country.

The attempt has been to secure a few men in each province who would be on call to fill many engagements which the Department otherwise could not meet owing to its very limited full-time staff.

The clergy selected are from among those who have demonstrated in their parish life their understanding and ability to carry out the plans for fulfilling the Church's Program. The laymen have likewise demonstrated a zeal and an equipment for furthering the Church's Mission.

All of these men are regularly elected secretaries of the National Council, with the title of "Associate Secretary," to serve until December 31, 1925. In the case of the clergy, the arrangement has been made with the formal consent of their vestries, whereby the men are released for the work of the National Council for a total of from two weeks to a month in the course of a year. The parishes concerned continue to pay the salaries of the men during this service and the vestries have deemed it a privilege to thus share their rectors with the General Church as a further contribution towards the extension of the Kingdom.

Because of the assistance and cooperation thus rendered the Field Department will be able this fall to serve the Church more largely and to give intensive training in more dioceses than ever before.

The following men have accepted their election as Associate Secretaries:

Province 1

Massachusetts: The Rev. Allen Evans, Jr., Church of the Epiphany, Winchester.
Rhode Island: The Rev. Roberts A. Seilhamer, 50 Park Place, Pawtucket.

Province 2

New York: The Rev. J. I. Blair Learned, St. John's Church, Getty Square, Yonkers.

Province 3

Delaware: The Rev. Richard W. Trapnell, Eighth and Shipley Streets, Wilmington.
Maryland: The Rev. Dr. Wyatt Brown, 4210 Wickford Road, Roland Park, Baltimore.
Pennsylvania: The Hon. Joseph Buffington, United States Court, Pittsburgh.
Virginia: Mr. William An-

thony Aery, Hampton Normal and Agricultural Institute, Hampton. Mr. Robert S. Barrett, 404 Duke Street, Alexandria. The Rev. Karl M. Block, D.D., 910 Orchard Hill, Roanoke. **West Virginia:** The Rev. John Gass, 835 Murdoch Avenue, Parkersburg.

Province 4

Alabama: The Rev. Charles Clingman, Church of the Advent, Birmingham.
North Carolina: The Rev. R. E. Gribbin, St. Paul's Church, Winston-Salem. The Rev. William M. Milton, D.D., 125 South Fourth Street, Wilmington.

Province 5

Illinois: Mr. George K. Gibson, 1625 Conway Building, Chicago. **Ohio:** The Rev. L. W. S. Stryker, St. John's Episcopal Church, Wick Avenue, Youngstown.
Wisconsin: The Rev. E. R. Williams, 560 Hackett Avenue, Milwaukee. The Rev. Frank E. Wilson, S. T. D., Christ Church Rectory, Eau Claire.

Province 6

Colorado: The Rev. Elmer N. Schmuck, 1160 Lincoln Street, Denver. **Minnesota:** The Rev. A. S. Knickerbocker, St. Paul's Church, Minneapolis. **Montana:** The Rev. Douglas Matthews, 3214 Second Avenue, N., Billings.

Province 7

Missouri: The Rev. F. B. Bartlett, 5259 Maple Avenue, St. Louis. The Rev. John S. Bunting, 5544 Gates Avenue, St. Louis.
Texas: The Very Rev. R. S. Chalmers, St. Matthew's Cathedral, Dallas. The Rev. Benjamin T. Kemerer, St. Clement's Church, El Paso.

Province 8

California: The Rev. R. A. Kirchhoffer, All Saints' Church, Riverside. **Oregon:** The Rev. J. A. Ten Broeck, St. Paul's Rectory, The Dalles.

Every Member Canvass December Seventh

THE annual Every Member Canvass occurs this year on December 7th. Intensive week precedes. Write to the Department, 281 Fourth Avenue, New York, for suggestions and material.

THE NATIONAL COUNCIL

Speakers' Bureau

Miss Jean W. Underhill, in Charge

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 666.

Requests for the services of speakers, except Department Secretaries, should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

ALASKA

Rev. R. G. Tatum.

CHINA

The Rev. F. G. Deis and Mrs. Deis (Province 5).

Prof. C. F. Remer, Ph.D. (Province 1).

Miss Elizabeth Barber, of Anking (Province 3).

CUBA

The Rev. W. W. Steel (Province 3).

JAPAN

Bishop H. St. G. Tucker (Province 3).

Rev. R. W. Andrews (Province 8).

Miss B. R. Babcock (Province 7).

Miss A. Grace Denton (Province 1).

Rev. J. H. Lloyd (Province 3).

Rev. George Wallace, D.D. (Province 6).

LIBERIA

Mrs. E. M. Moort (Province 3).

MEXICO

Mrs. Ralph Putman (Province 7).

Miss Martha Bullitt (Province 2).

NEGRO

Archdeacon Russell (Province 3).

Mrs. A. B. Hunter (Province 2).

About the Fall Posters

EACH year the Field Department has published a handbook as a supplement to *The Church's Program*. This year *My Father's Business* has been prepared for distribution throughout the Church. It is a most interesting book dealing with the history and growth of the Episcopal Church in America and the problems which confront us at the present time.

Four attractive posters have been prepared to illustrate the four chapters of *My Father's Business*, and they will serve to make the book most interesting discussion material in parish groups and organizations. These posters will assist the rectors as they preach upon the material found in the book during the Sundays preceding the Every Member Canvass. These posters also should be prominently displayed in the church or parish house and they are especially planned for use in the Church Schools and Young People's Fellowship meetings during this period of the year.

Poster No. 1, entitled "Three Centuries Ago," portrays the first service of the newly-arrived settlers at Jamestown, Virginia, in 1607. It shows Chaplain Robert Hunt celebrating the service of Holy Communion. History has it that about the first thing those settlers did was to stretch a sail cloth for covering and set up an impromptu altar and communion rail for their service of thanksgiving. We can well imag-

ine also that they asked God's guidance as they faced their new life of adventure on an unknown continent. That historic event was three hundred and seventeen years ago and the Church under whose ministrations Chaplain Hunt held that first service has greatly developed and progressed in this country. It has played a most important part in developing our national life. We are proud to call it our American Church. The poster cannot help but impress Churchmen of today how far we have traveled in three hundred and seventeen years. The question is, Shall we go as far during the next three centuries? We should, of course, go much farther, for our Church is today better equipped and organized than ever before to solve the problems which lie before us.

The second poster, entitled "New Friends," portrays the coming of a foreign family to our American shores. It gives the thought that modern "new settlers" are following the example of the Jamestown settlers in seeking greater opportunity and liberty even though they are arriving three centuries later. It illustrates one of the many problems which confront the Church today, namely, the foreign-born problem. The poster shows a little boy pointing eagerly towards the Statue of Liberty, above which is seen a vision of ploughed fields and a farmer's home.

There is a great truth emphasized here,

namely, an effort must be made to know more about the abilities of those who are coming to our country, that our "new friends" may be settled where they can contribute the best that is in them to our national life. For that which made them good citizens at home may become a most valuable contribution to our common life in America. How shall we receive our "new friends"? That is in truth the foreign-born problem.

Poster No. 3, "The World's Highway," expresses in a striking way that which all Christian people must believe, namely, that Jesus Christ and His Gospel will alone establish international brotherhood and bring peace to the world. It shows representatives of many nations marching along the "world's highway," and as they pass a wayside cross they kneel to pray before the symbol of our Lord's sacrifice for all nations of men. The poster makes the definite inference that it is the chief responsibility of the Christian Church to proclaim that there can be no true and lasting world brotherhood unless the Gospel of the Saviour of the world is known and lived. He is the Way, the Truth, and the Life.

The fourth and last poster of the series, entitled "In His Presence," deals with Christian Stewardship. The poster shows an American business man sitting at his office desk at work on his plans. There is a faint vision of the Master standing by his side. As a Steward of all he possesses the business man realizes that he is responsible to his Master for his life, his talents, his time and his possessions. As a Christian Steward he appreciates that all these are entrusted to him for administration only. Therefore Christ is his conscience, and, consciously or unconsciously, the steward lives "in His presence."

A Loss to the Department

THE REV. J. A. SCHAAD, for the past two years one of the General Missioners of the Field Department of the National Council, has resigned that post, effective October 1st, to accept the rectorship of St. Paul's Church, Augusta, Georgia.

It may be recalled that the former rector of that parish, the Rev. G. S. Whitney, died suddenly while in conference with Mr. Schaad on the night previous to the opening of a parochial mission which Mr. Schaad was to conduct in that parish. The congregation decided that they could best honor the wishes of their late rector by carrying out the plans for the mission which he had arranged, Mr. Schaad assuming charge of the parish during that period.

In returning to parish life Mr. Schaad will continue his membership on the National Council's Commission on Preaching Mis-

sions and will continue to assist in the work of that commission as far as his parish duties permit.

The National Council has recently published a book by Mr. Schaad, *Evangelism in the Church*, wherein he has gathered together his experiences and conclusions based on his work for two years as a General Missioner of the Church. This book has met with a most favorable reception and is a distinct contribution to the neglected subject of Evangelism, particularly lay Evangelism. It is of a piece with the service which Mr. Schaad has rendered to the whole Church generally in helping to restore a proper sense of New Testament Evangelism in the Church and in training clergy in various parts of the Church for the conduct of Parochial Missions. Mr. Schaad will continue to make his contribution along these lines as rector of St. Paul's, Augusta.

Important Announcement

TO bring before the young people of the Church the importance of Christian Stewardship, the Field Department announces a National Stewardship Essay Contest for young people, divided into two groups—seniors, fifteen to twenty-one; juniors, fourteen years of age and under. This contest is to be conducted in the Church Schools during October and November of 1924.

The Field Department is working out a plan of study for such a contest and will furnish material for it on request. This material is being sent to rectors and superintendents of Church Schools with a request that part of the opening or closing session be used to impress on the young people the importance of Christian Stewardship. It is believed that ten minutes each Sunday will suffice.

The essays should not be longer than five hundred words for the junior group or one thousand words for the senior group.

The Field Department is urging that the bishops in each diocese shall create as soon as possible a committee to receive from each parish and mission school the two winning essays of each group. When all the essays are collected the three best ones in each diocese are to be forwarded to the National Contest Committee, 281 Fourth avenue. This committee will decide as to the winning essayist in each group.

It is hoped that the names of the winning essayists may be presented to the next General Convention in New Orleans for honorable mention.

Further information may be obtained by writing to the Field Department of the National Council, 281 Fourth avenue, New York, N. Y.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

All the Way from Tokyo to Taylor Hall

By Nellie McKim

SHORTLY before leaving Japan to come to the United States on furlough, I received a cable from Dr. Wood which read: "Have arranged for you to spend the summer at Racine with Mrs. Biller." I was completely mystified. I knew, of course, that there was a Church School for Boys at Racine, but what had Mrs. Biller, organizing secretary of the Woman's Auxiliary, to do with that, and what was I to do there? I was somewhat enlightened on the subject by Miss Lindley, executive secretary of the Woman's Auxiliary, then in Tokyo, who told me that the National Council had established a Center for Devotion and Conference at Taylor Hall, one of the buildings of the Racine College School, as an experiment which, if successful, would become permanent, and that Mrs. Biller was in charge. Aren't there lots of people in the Church who know as little about this project as I did?

I arrived at Taylor Hall on the last day of the big provincial conference, July 10, and was greatly impressed by what I saw even in that short space of time. My one regret was that I had not landed sooner so that I might have been present for the whole of the Conference. There were 260 people in all, gathered from all parts of the country and of all types of Churchmanship. I was much surprised to see so many young people present. Somehow I had not thought that they would be interested, but I have never seen more enthusiasm and real enjoyment, nor such genuine regret expressed when it was time to say "Good-bye".

There is an atmosphere about Racine that is most delightful. The grounds, situated on Lake Michigan, are charming. There are wonderful old trees, and lovely green lawns which fill one's soul with peace and joy. The beautiful school chapel is the center of devotion. There the Holy Communion is celebrated daily, and the Offices of Morning and Evening Prayer are said. Racine is just the place where people can come together, talk things over, and pray about them. I cannot imagine anything more comforting or soothing to one's spirit than to come here from a city like Chicago or Milwaukee, with its rush and turmoil, and find rest and calm.

There have been several conferences since Taylor Hall opened in April of this year, and there are several more scheduled for September and October. The young people of

the diocese of Chicago are planning "a religious house-party" for the week-end beginning August 29th. One might say that Racine makes a specialty of young people. After all, is there anything more important than to keep up the interest of the young people by giving them a real part to play in the life of the Church? We are gradually waking up to this fact, and Racine is one instance of what can be done along these lines. Here young boys and girls of High School and college age can come together under good, wholesome influence, attend classes conducted by well-known leaders in Church, discuss their problems, and receive spiritual help and blessing. These young people are the future leaders of the Church, and should be encouraged and given every possible help. One of the most earnest and zealous missionaries in Japan is there because of the Racine Conference, and there are others who will tell you that Racine is responsible for their taking up definite Church work. What an inspiration and help it would be to new missionaries going out for the first time to the mission field if they could stop at Racine *en route* to the coast, and have the opportunity of meeting those gathered there for devotion and conference. What a wonderful send-off that would be!

Surely it is more than worth while for Church people all over the United States to support and encourage this National Center of Devotion and Conference which is so surely giving new life and enthusiasm to the whole Church.

Carrying Out the Pledge of Prayer for Christian Unity

By the Rev. Floyd W. Tomkins, Jr.

OVER six thousand little leaflets of prayers for Christian Unity were called for by the parish branches of the Woman's Auxiliary for use in observing the Octave of Prayer for Unity last June. The demand, added to other requests from all over the world, exhausted the supply and a new edition had to be printed. So hearty a response by the Auxiliary had not been anticipated. For a number of years, under the auspices of the World Conference on Faith and Order, this Octave of Prayer had been observed on the week preceding Whitsunday;

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but this was the first year that the coöperation of the Woman's Auxiliary had been especially requested.

By the kind permission of forty-seven of the diocesan presidents, the Commission on Faith and Order sent a little folder to the presidents of the local branches in those dioceses, suggesting the appropriateness of the occasion for giving effect to the Auxiliary's pledge of prayer and service on behalf of Christian Unity, and proposing ways in which the branch might help. It was from these branches, in dioceses from Maine to Olympia, that the requests came.

The letters in which they came often explained the way in which the branch planned to coöperate; and since Whitsunday other letters have brought reports of what was done to the office of the Commission, 12 South Water street, Providence, R. I. From these it is possible to give an answer to the natural question, "What did they do?"

Some of the branches gave each member a copy of the prayer leaflet to use daily through the week. Some, with the coöperation of the rector, brought the Octave of Prayer to the attention of the whole congregation. Here is what they did in Trinity Church, Shamokin, Pa., as reported by Mrs. John R. Mundy, the president:

"We decided to take the prayer service to the shut-ins. We appointed four leaders and reached nine sick persons during the Week of Prayer; then at the close of the week we had what we called a united prayer meeting in our Parish House. Thirty-two people attended this meeting, all women. We hope next year to do better. This Week of Prayer was the first time any guild in our parish ever held such services."

It is probably the first time that the idea of praying with the shut-ins has come to many branches—and what an excellent one it is!

There were prayer meetings, also, to which women of other denominations were invited—and came. The following report comes from Mrs. M. C. Sparkman, President of the Good Shepherd Branch, North Charleston, S. C.:

"We invited the women of the organizations of other denominations to unite with us. The Baptists responded well, there being quite a number present. The Methodist organization had an excuse, two women only of their denomination being present. The Presbyterians did not come at all. However, we had a very inspiring and helpful service. I should say we had altogether about thirty-five. (This is a very small place, our Auxiliary having about ten members.)"

In some places an interdenominational Missionary Society was already in existence and the prayer meeting was held under its auspices. In Huntingdon, Pa., there were eighty-four present at such a meeting, repre-

sented nine denominations.

It is noticeable that all these meetings were conducted by the women themselves—there were no "outside" speakers to make addresses, nor ministers to lead the devotions. That was as it should be.

One president writes: "I have been an Episcopalian all my life, but have never had a prayer meeting before! We all feel quite grateful for the results and trust that our humble prayers have been the means of helping just a little to draw nearer the day when we all will be one."

Why should not Episcopalians have prayer meetings? And what finer piece of work for Christian Unity could there be than to pray with our fellow Christians for the fulfillment of our Saviour's prayer, "That they all may be one"?

Correction

WE regret to say that an error occurred in the explanatory caption to Mrs. Norman's delightful article, "Loving God With All Your Might," published in the September number of **THE SPIRIT OF MISSIONS**. Mrs. Norman is still the Educational Secretary of the Woman's Auxiliary of the Diocese of Olympia, and that branch is indeed fortunate in having its educational work guided by her wise and devoted leadership.

The Officers' Conferences

THE Officers' Conferences for the coming season will be held, as usual, at the Church Missions House, 281 Fourth avenue, New York, on the third Thursday of each month, beginning with October and ending with April.

The dates of the Conferences, with the subjects to be presented, are as follows:

October 16—The Executive Secretary in the Field: The Missions.

November 20—The Executive Secretary in the Field: The Missionaries.

December 18—An Auxiliary Officer in Mexico.

January 15—The United Thank Offering.

February 19—International Relations and the Woman's Auxiliary.

March 19—Educational Plans.

April 16—Triennial Plans.

These Conferences will be of unusual interest and it is hoped that not alone diocesan officers but parish officers, Auxiliary members and their friends will find it possible to be present.

The Conferences are always preceded by a celebration of the Holy Communion in the chapel, the Conference itself being held in the room in which the National Council meets. The hour of the service is 10 a. m., the Conference proper beginning at 10.30.

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address the Book Store, Church Missions House, 281 Fourth Avenue, New York, stating quantity wanted.

Remittances should be made payable to LEWIS B. FRANKLIN, Treasurer.

DEPARTMENT OF MISSIONS

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercession for Missions.
- 54 Mid-Day Prayer Card.
- 1101 Parish Prayers for Missions.

Alaska

- 800 The Borderland of the Pole. 5c.

Brazil

- 525 Under the Southern Cross. 5c.

China

- Pen Sketches of Medical Missions in China. 15c.
- 210 Help Us Open the Gates of Nanchang.
- 249 Kuling School.
- 281 St. James's Hospital, Anking, China.
- 1277 The Lengthened Shadow of a Man.

Cuba, Porto Rico and Virgin Islands

- 500 The Pearl of the Antilles. 5c.
- 501 In the Track of the Trade Winds. 5c.
- 505 Haiti for the Haitians.

Handbooks on the Church's Missions—

- I China. 40c.
- II Japan. 40c.
- III Philippines. 40c.
- IV Liberia. 40c.

Japan

- 307 Missionary Problems and Policies in Japan. 20c.
- 308 Churchwork for Lepers in Japan.

Liberia

- 100 Our Foothold in Africa.
- 105 The Church's Investment in Africa.

Mexico

- 551 Progress in Mexico (Hooker School).
- 552 Hermelinda, Her Sister, and the Hooker School.

Panama Canal Zone

- 577 Under Four Flags. 5c.

Philippines

- 400 The Cross, The Flag and The Church. 5c.
- 405 From Head-Axe to Scalpel.

Indians

- 608 Our Indian Schools in South Dakota. 5c.
- 1283 Making the Blind to See.

Southern Mountaineers

- 1550 Appalachia. 5c.

Educational Division

- Church Dictionary. 25c.
- 3000 A Service for Missionary Day.
- 3007 World Problems and Christianity.
- 3009 The Church of Today and The Church of Tomorrow.
- 3056 Program Meetings—What They Are and How to Organize Them.
- 3094 Ten Missionary Stories. 10c.
- 1285 Missionary Education—Has It a Place in the Life of Today?

Foreign-Born Peoples in U. S.

- 1520 How to Reach the Foreign-Born, a practical parish program of fellowship.
- 1525 The Finns. By Arthur Cotter. 10c.
- 1532 Friends Wanted. Masque of Christian Americanization. F. D. Graves. 25c.
- 1533 Leaflet of Foreign-Born in New York City.
- 1534 The Episcopal Church and its Connection with the Evangelical Lutheran Church of Finland. In Finnish and English. Free.

- 1535 Ice Cakes That Chill Our Melting Pot.
- 1536 The Nordic Nuisance.
- 1537 Supply List of Literature
- 1539 Ourselves and Our Neighbors; Intercessions.

- F. B. 50, 51, 52, 53, 54, 55, 58, 59, Bilingual Prayer Leaflets in English, Greek, Hungarian, Polish, Swedish, Finnish, Italian, Armenian and Roumanian. For hospital chaplains and parish clergy dealing with foreign-born. 15c. each.

- F. B. 61 Canons of Hungarian Reformed Church in America. 25c.

Miscellaneous

- 901 A Soldier's Vision of Missions.
- 916 Designated and Special Gifts.
- 969 The Church and the World.
- 979 Abroad.
- 1252 50,000 Miles in Fifty Minutes. 5c.

DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

- 5506 Suggestions for Parish and Diocesan Social Service Organizations.
- 5510 The Social Task of the Church as Set Forth by the Lambeth Conference of 1920.

- 5512 Suggested Social Service Program for Diocese and Parish with Three Papers of Constructive Value. (Bulletin 25.)
- 5514 The City Mission Idea (small leaflet).

- 5516 What is the Plus That the Church Has to Add to Secular Social Service? By Mrs. John M. Glenn.

- 5517 The Department of Christian Social Service. What it Has Done. What it Plans to Do.

- 5520 The American Jail. 5c.
- 5521 A Practical Program for Church Groups in Jail Work. 15c.

- 5522 Plain Points for Parish Practice in Social Service.
- The Social Opportunity of the Churchman. (Revised Edition.) 25c; 5 for \$1.00.

- Suggestions for Leaders for above book. 15c.

- Proceedings of First National Conference (Milwaukee), 1921. 25c.

- Proceedings of Second National Conference (Wickford, R. I.), 1922. 25c.

- Proceedings of Third National Conference (Washington, D. C.), 1923. 25c.

- Proceedings of Fourth National Conference (Toronto, Canada), 1924. 25c.

- The Motion Picture Problem. 15c.

- The City Mission Idea. An Interpretation by Dr. Jefferys. 15c.

- Social Service Through the Parish. 50c. By Dr. Brackett.

- Social Service at the General Convention (1922).

FIELD DEPARTMENT

- 2028 Bible Readings and Prayers.
- 2042 Uniting the United States.
- 2043 All America.
- 2044 Everywhere.
- 2051 Financial Pledge Card.
- 2087 The Campaign and Money.
- 2089 Every Member Canvass: Why Annually?
- 2091 The Diocesan Training Institute for Leaders of Parish Conferences on the Church's Mission.
- 2093 How to Prepare for Parish Conferences on the Church's Mission.
- 2096 Proportionate Givers (enrollment card).

THE SPIRIT OF MISSIONS

- 2097 Intercessors' Enrollment Card.
 2099 Suggestions to Canvassers for the Church's Mission.
 2101 1922 Speakers' Manual.
 2102 Accomplishments.
 2103 The New Program.
 2104 Faith and Prayer.
 2105 Stewardship.
 2107 The Church Service League.
 2108 The Budget Dollar.
 2110 Opening Service. (For Preaching Missions.) 50c. per 100; \$4.50 per 1,000.
 2111 The Christian Family.
 2112 "The Church's Program."
 2113 Study of Christian Stewardship for the Church Schools. (Essay Contest.)
 2114 Stewardship Stories.
 2115 "What Shall We Do Then?" (Stewardship.)
 3010-A Stewardship.
 3015-A If I Were a Layman.
 3020-A Proportionate Giving.
 Maps, set of two, 60c.; one of United States and one of the World.

BULLETINS

- 12 Parish Program Conferences.
 37 Church Service League
 40 Group Organization in the Parish.

DEPARTMENT OF RELIGIOUS EDUCATION

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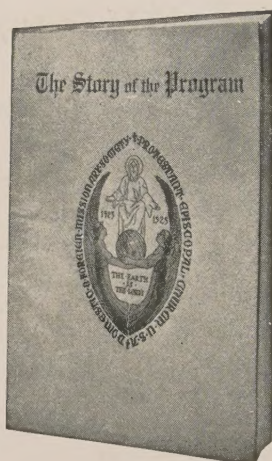
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